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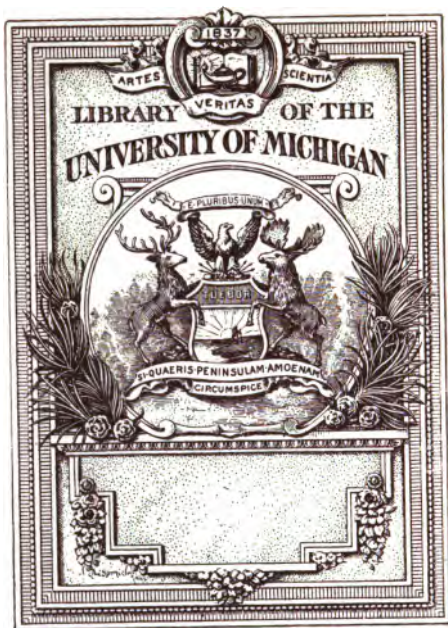
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ILIAD OF HOMER

BOOKS I—VI

WITH AN INTRODUCTION AND NOTES

BY

ROBERT P. KEEP

SIXTH EDITION

Boston

ALLYN AND BACON

1889

12006

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PREFACE.

THIS edition of a part of the Iliad differs from any other which has hitherto appeared in our country, in the amount and variety of the introductory matter which immediately precedes the text; and a few words may seem called for, explaining why this matter has been introduced, and suggesting how it may be most profitably used.

The object of the Introduction is to open the way to the study of Homer, by giving the student some idea of Epic Poetry, in general, and information upon the origin, history, and transmission of the Homeric poems, in particular. A sufficient account of Homeric criticism is also given to enable the reader to enter intelligently into the discussion which is wont to arise among educated men when the name Homer is mentioned.

The Essay on Scanning has been inserted on account of the difficulty which the writer has observed that his own pupils have always found in learning to scan well. The dactylic hexameter is not usually treated in our Greek grammars as a distinct subject by itself, but boys are ordinarily left to depend entirely upon the metrical knowledge which they have acquired in connection with their study of Vergil. The Homeric hexameter can never be well understood by this process, and it is believed that no teacher of experience will refuse his attention to the attempt here made to

present the subject of scanning by itself, in a simple, untechnical way.

The Sketch of the Peculiarities of the Homeric Dialect was originally prepared for the American edition of Autenrieth's Homeric Dictionary, and it is inserted here by the kind permission of Messrs. Harper & Brothers. It is translated and condensed from the first Appendix of Koch's *Griechische Grammatik*. The project was seriously considered of expanding this sketch so that it should include a summary of the peculiarities of Homeric Syntax, and particularly of the uses of the Moods in Homer, but was at length abandoned on account of the belief that these peculiarities are best explained and easiest understood as they are met with in their connection. This is especially the case with the Moods, which show an elasticity of usage quite different from that of the Attic dialect, and not easily exhibited in a brief outline.

In the judgment of the editor, the thorough acquisition by the pupil of all the introductory matter just referred to — Introduction, Essay on Scanning, Sketch of Dialect (excepting perhaps the latter sections) — should be insisted upon. The Table of Contents furnishes a full summary of this matter, and may suggest questions for examination upon it.

The text is substantially that of La Roche, 1877. The only important variations are that the forms of the article δ , η , $\alpha\iota$, are printed as in prose, (instead of δ , η , $\alpha\iota$, $\alpha\iota$.) and that the dat. sing. $\tau\omega$, 'therefore,' is printed with a subscript ι (instead of $\tau\omega$). A fuller punctuation than that of La Roche, and a more frequent use of the diaeresis, will also be noticed, especially in Books I. and II., where Sidgwick's edition is followed.

The notes have been made quite full, but they are designed not so much to aid in translation as to supply that collateral information which is so much needed in the study of Homer. A constant attempt will be noticed, by very frequent cross-references, to make Homer his own interpreter. The sources

from which the editor has chiefly drawn in the preparation of the notes will be seen by reference to the List on p. 157.

It is emphatically true of this edition that it is an outgrowth of the editor's experience of the needs of the class-room. What would be the direction of his aim and effort in the teaching of Homer will sufficiently appear as the notes are read, but a suggestion or two may not be out of place. Respecting the style of translation, the rule he would follow is contained in two words: "Be Homeric." Imitate in general, with scrupulous care, the order of words and the constructions of the original as far as our language permits. The cases are few in which it is impossible to translate a passage with literal fidelity and, at the same time, into idiomatic English. The ideal method in teaching is one which combines variety with thoroughness, and emphasizes different matters at successive stages in the pupil's progress. At the outset, while the lessons are very short (the editor usually devotes fifteen lessons to the first 150 lines of the *Iliad*), it is of course indispensable to go over, with minutest care, translation, scanning, comparison of every Homeric form with the corresponding form in the Attic dialect and all those points respecting inflection and syntax which naturally suggest themselves. But when the pupil has acquired some familiarity with the dialect and begins to translate twenty lines at each lesson, it will no longer be possible to proceed with such minuteness; and the scholar's interest in Homer will be heightened if, without tolerating superficial preparation in any particular, the teacher is able to bring some *one point* into prominence at each lesson. On one day, for example, etymologies and the composition of words may come to the foreground; on another, the use of moods, running back perhaps through a hundred lines; on a third, metrical peculiarities; on a fourth, words may be examined which illustrate Grimm's law of the interchange of mutes; on a fifth, a metrical (hexameter) version of a part of the advance lesson

may be required ; on a sixth, an essay may be assigned on some point of custom or morals suggested by the lesson. It is indeed surprising how much grammar, philology, literature, folklore, religion may be taught in natural connection with the Homeric poems. They are like the great ocean, *ἐξ οὗπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα*, Φ 196.

Without further words the editor commits to teachers and to students this book, which has occupied much of his time and thoughts for several years. He asks, from all who may use it, correction of any errors that may be discovered, and questions or suggestions respecting any points which may seem to need further comment.

ROBERT P. KEEP.

EASTHAMPTON, MASS.,

July 13, 1883.

PREFACE TO THE SECOND EDITION.

IN this edition the grammatical references to Hadley's Grammar have been adapted to that work in its new form,— as revised by Professor F. D. Allen, of Harvard College.

Special thanks are due to Professor M. W. Humphreys, of the University of Texas, for a valuable list of corrections and suggestions.

ROBERT P. KEEP.

July 5, 1884.

PREFACE TO THE THIRD EDITION.

A FEW changes and corrections have been made in the plates preparatory to this edition, and in compliance with many requests the book is now for the first time issued in two styles, that its essential portions may be brought within the reach of all persons.

ROBERT P. KEEP.

FREE ACADEMY, NORWICH, CONN.,

July, 1885.

CONTENTS.

	PAGE
FRONTISPICE. <i>Fac-simile of a page of Codex Venetus. Text and Scholia.</i>	
TITLEPAGE	i
PREFACE	iii
TABLE OF CONTENTS	vii

INTRODUCTION:

- I. Epic Poetry. II. Ancient traditions concerning Homer.
- III. Birthplace and early history of the Homeric Poems.
- IV. Rhapsodes. V. Place of the Homeric Poems in Greek Culture. — Civic Editions. VI. Homeric studies at Alexandria. — Three great Alexandrian critics. — Scholia. VII. *Codex Venetus A.* VIII. F. A. Wolf's Theory and its influence. IX. Present aspect of the Homeric Question. X. Outline of Plot of the Iliad ix

ON SCANNING HOMERIC VERSE:

- 1. Structure of the Homeric Hexameter. 2. Metrical accent. — Thesis and Arsis. 3. Diaeresis and Caesura. 4. Synizesis and Hiatus. 5. Rules of Quantity and Hints for Scanning. 6. Prerequisites to good Scanning. 7. Specimens of English Hexameters. 8. Translation into English Hexameters xxiii

CHIEF PECULIARITIES OF THE HOMERIC DIALECT:

- 1-8. PHONOLOGY: 1. Vowel changes. 2. Concurrent vowels, how treated. 3. Hiatus. 4. Elision. 5. Apocope. 6. Anastrophe. 7. Consonant changes. 8. Digamma.
- 9-14. DECLENSION: 9. Suffixes having force of case-endings. 10. First Declension. 11. Second Declension. 12. Third Declension. 13. Declension of Adjectives. 14. Declension of Pronouns. 15-25. CONJUGATION: 15. Augment and Reduplication. 16. Endings. 17. Mood-vowels of subjunctive. 18. Contract-verbs. 19. Formation of Present-stem. 20. Formation of Future

	PAGE
and First Aorist active and middle. 21. Formation of Second Aorist without variable vowel. 22. Formation of Perfect and Pluperfect. 23. Passive Aorists. 24. Verbs in $-\mu$. 25. Iterative Forms.	xxxi
TEXT	I
LIST OF BOOKS OF REFERENCE ON HOMER AND THE ILIAD	157
LIST OF ABBREVIATIONS	158
NOTES	159
APPENDIX A. Contents of Iliad, I.-VI., distributed with reference to rapid reading	303
APPENDIX B. Explanation of <i>Fac-simile</i>	305
GRAMMATICAL REFERENCES TO ALLEN'S HADLEY AND GOODWIN	308
INDEXES	316

INTRODUCTION.

I. EPIC POETRY.

THE *Iliad* and the *Odyssey* are the earliest extant works of Greek literature, and they are also the best examples of what are called Epic Poems. They are the survivors of an immense Epic literature which was produced by Greeks in the period prior to 700 B. C. Three things may be mentioned as characteristic of Epic poetry: a grand, stirring theme (usually of heroic adventure), unfolded in a more or less elaborate plot; an elevated diction, somewhat removed from the language of common intercourse; a peculiar metrical form. The Greek designation for epic poems is *τὰ ἔπη*, lit. 'utterances,' 'sentences.' The same name was also applied to the responses of oracles, for the most important oracles, those given from the shrine at Delphi, were similar to Epic poems, both in diction and in meter.

Examples may be given of epic poems in other literatures than the Greek. Thus we have: in Latin, the *Aeneid* of Vergil; in Italian, Dante's *Divina Commedia*; in English, Milton's *Paradise Lost*. Of these, only the first is written, like the Homeric poems, in dactylic hexameter: but in the style and thought of all, the influence of the great master of epic song may be traced. The accepted meter for English epic or heroic, as for dramatic, poetry is the so-called "heroic verse," — a ten-syllabled line containing five feet. It is, however, proper to add, that since the hexameter has been seriously attempted by

English poets, and has become naturalized in English poetry, several poems in this meter have been produced which have some of the qualities of epics, though they lack length and an absorbing theme. Such are Kingsley's *Andromeda*, Clough's *Bothie of Tober-na-Vuolich*, Longfellow's *Evangeline*.

II. ANCIENT TRADITIONS CONCERNING HOMER.

The *Iliad* and the *Odyssey* contain no allusion to their author; and although Homer has become a household word, and even a familiar Christian-name, we know nothing of his personality. Several ancient "Lives of Homer" exist, which describe with minuteness various details of the poet's life. Two of them, according to their titles, were composed by Herodotus and Plutarch; but it is certain that neither of these great authors had anything to do with their composition, and their only value is in showing what was the popular tradition respecting Homer at or before the commencement of the Christian era. It is a passage from the Hymn to Apollo¹ which has given rise to the legend of the poet's blindness. Many towns in antiquity where the Homeric poems were especially studied and admired claimed the honor of being Homer's birth-place, and the names of seven claimants are preserved in the following epigram:—

*Ἑπτὰ πόλεις μάρναντο σοφὴν διὰ ρίζαν Ὀμήρου,
Σμύρνα, Χίος; Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθήναι.*

Seven were the towns that laid claim to the gifted root of Homeros,
Smyrna, Chios, Colophon, Ithake, Pylos, Argos, Athenae.

The claim of Smyrna was conceded to be the strongest. Next came that of Chios, where there was a school of bards called *Homeridae*, who claimed (as is shown by their name) descent from Homer, and transmitted the Homeric poems from father to son.

¹ The name "Homeric Hymns" is given to a series of Hymns to the gods, in style not unlike the *Iliad*, but as a whole of somewhat later date.

III. BIRTHPLACE AND EARLY HISTORY OF THE HOMERIC POEMS.

The *Iliad* and the *Odyssey* undoubtedly originated on the Ionian coast of Asia Minor and in the islands of the Aegean sea. Here the dialect was developed in which they were composed, and such indications of locality as can be discovered in the poems point to this region. Various stories explain how they were transmitted to Greece proper. Lycurgus (about 776 B. C.) is said to have brought them to Sparta, where they furnished the Lacedaemonians with the model for the perfect soldier. But it was at Athens that the poems received that care to which their preservation is due. Here, even before the time of Solon (600 B. C.), there seems to have grown up the custom of reciting portions of the poems at popular festivals, which recitations Solon appears to have regulated. To Pisistratus, however, tyrant of Athens (560-527 B. C.), the gratitude of lovers of Homer is due beyond all others. He collected, through a commission of four competent men, the Homeric rhapsodies¹ which were previously sung separately, and united them into the two poems which bear the names of *Iliad* and *Odyssey*.

IV. RHAPSODES, OR RHAPSODISTS.

The singers or reciters of the Homeric poems were called rhapsodes. The word rhapsode (ῥαψωδός) is variously explained. Some would derive it ἀπὸ τοῦ ῥᾶν ῥάπτειν ἔπη,² 'from singing verses fitted (lit. 'sewed') together.' Verses 'sewed together' might refer to the weaving into songs what had previously been separate verses, or might have reference to the metrical

¹ The word 'rhapsody,' as here used, is not to be understood as identical with the twenty-four divisions or books into which each poem was subsequently divided by Aristarchus.

² Another explanation of ῥαψωδός, perhaps quite as plausible as the one mentioned above, gives it the sense of 'stitchers of song,' — ἐπὶ τοῖς ῥάπτειν ᾠδαίς.

combination of words in the hexameter. The term *ῥαψῳδός* describes 'singers' (*ᾄδειν*), not merely 'reciters ;' and it is probable that in early times the song was constantly accompanied by the music of the lyre. Later the singing passed into a sort of intonation, — the chord being struck, before commencing, on the lyre. Finally it became a dramatic recitation or declamation. In the earliest times the rhapsodes were poets, and often originated the songs which they sang, like a Neapolitan improvisator or a Scotch minstrel. In later times they had little poetical taste or talent, and plied their art simply as a means of livelihood. The rhapsodes are spoken of several times by Xenophon and Plato, and by both contemptuously, as not always understanding the sense of what they declaimed. They made a study of their personal appearance, sometimes adorning themselves with gay garments and wearing a gold crown upon their heads. They recited with much action and with impassioned gesture. Was the passage sad, they wept ; was it horrible, their hair stood on end. Thus, like many modern actors, they strove, by overdoing the manifestation of the sentiment contained in the passage recited, to stir the feelings of their auditors. To persons of the best taste, their recitation became, in later times, offensive : but to the people in general of the period about 400 B. C., it must have been agreeable ; and the popular conception of many passages of both poems must have been formed upon the rhapsode's interpretation of them.

V. PLACE OF THE HOMERIC POEMS IN GREEK CULTURE. — CIVIC EDITIONS.

We can hardly form an adequate idea of what the Homeric poems were to the ancient Greeks. What the influence of a great epic may be upon the religious belief of a nation, we see from Milton's *Paradise Lost*, which has unquestionably contributed much to form the popular theology of both English and Americans. It should of course be remembered that the Homeric poems do not profess either to be or to rest upon a divine revelation, and that they are not didactic in the sense of laying

down formal rules of conduct. But they contain passages which were accepted by the Greeks as the best description of the power and majesty of their deities, and they abound in illustrations of all the virtues of a patriarchal age. Plato often quotes a passage from Homer in finishing an argument, as a theologian quotes from Scripture.

A verse of Homer was an important make-weight in settling a disputed boundary or in establishing a doubtful pedigree. Both *Iliad* and *Odyssey* were often learned entire at school, and large portions of them were carried in memory through subsequent years. Copies of them were so multiplied that it was easy to possess them, as is illustrated by the story told of Alcibiades, who is said in righteous indignation to have beaten his teacher, who confessed that he did not own a copy of the *Iliad*. The poems served too as a standard of taste ; and though their origin dates back to the very beginning of Greek literature, they influenced to a surprising degree the works of subsequent writers. Herodotus, Plato, and even the late writer Lucian (160 A. D.), illustrate how familiar Homer was to educated men. That they should have retained their charm so long is indeed the highest proof of their merit. Fresh and spontaneous, they gave delight at the simple popular festivals which called them into existence nearly three thousand years ago ; and yet they had such perfection of form as to attract and satisfy the exacting criticism of the Alexandrian and later periods. One of the very latest works of erudition in the twelfth century — only three centuries before the fall of Constantinople (1453 A. D.) — is the commentary on Homer by Eustathius, Bishop of Thessalonica.

Different ancient cities had their civic or public editions, — perhaps prepared at the public expense, and from which copies could be made for private individuals. The best known of these editions were those of Massilia (Marseilles), Chios, Sinope, Argos, Cyprus, Crete. Private editions, supervised by individuals, were also numerous. One of the most famous of these was the edition prepared by Aristotle for his pupil, Alexander. This was called the 'edition of the casket,' from the jewelled

case (said to have been part of the spoils taken, after the battle of Arbēla, from the tent of Darius) in which the conqueror carried it with him in his campaigns in Asia.

VI. HOMERIC STUDIES AT ALEXANDRIA. — THREE GREAT ALEXANDRIAN CRITICS. — SCHOLIA.

When the Greek mind ceased to be productive, it turned itself toward the study of what it had created. The earliest and for many centuries the chief seat of Greek learning was Alexandria. This city, from the time of its foundation by Alexander, grew with wonderful rapidity; and in the second generation after its founder, under the peaceful reign of the Ptolemies, literature was cultivated here with a zeal and success unparalleled elsewhere in the Greek world. Ptolemy II., called Philadelphus (285–247 B.C.), established the Musēum (Μουσεῖον), — an institution combining the functions of a university and a learned academy, like the French Academy. It was provided with a corps of salaried professors, who gave public lectures in the various departments of human knowledge. But it was also intended to promote research; and the most important work of the scholars who were maintained under stipends at the Museum, and of the eminent men who directed their labors, was to sift, classify, and elucidate the immense collection of manuscripts which the Ptolemies had gathered together at lavish expense in the two great libraries.¹ The names of three heads of the Mu-

¹ The number of volumes in the Alexandrian libraries is said to have been 500,000. By volumes we are to understand rolls of parchment or of papyrus containing the equivalent of a book of Homer, a single tragedy, or a philosophical dialogue. It may be worth while to mention here that Jewish tradition represents that the Greek translation of the Old Testament, known as the Septuagint, was made at the direction of Ptolemy Philadelphus, that it might be placed in the Alexandrian library. Another story relates how foreigners, who brought with them treatises of value, were liable to have them confiscated, and were obliged to be content with receiving copies, while the originals went to enrich the Alexandrian library. The Alexandrian library, or what remained of it, was burned 641 A. D.

seum of Alexandria are particularly famous for Homeric criticism, though their work was not confined to Homer, — Zenodotus of Ephesus, Aristophanes of Byzantium, Aristarchus of Samothrace. They flourished about 250–150 B. C.; and they followed certain common principles of criticism, as was natural, since Aristophanes, who was the pupil of Zenodotus, was the teacher of Aristarchus. The time had been when not only the *Iliad* and the *Odyssey*, but a vast mass of epic poetry known as the Epic Cycle, had been ascribed to Homer. This period was now passed, and Zenodotus restricted the authorship of Homer to the *Iliad* and the *Odyssey*. He edited the text of the two poems without commentary, and his revision gained such a reputation that it eclipsed all predecessors. He was the first to employ the *obelus* (ὀβελός), a heavy horizontal line like our dash (—), to indicate that the verses to which it was prefixed were spurious. He is said to have had a partiality for rare and archaic forms, and to have rejected with great boldness. Of Aristophanes we know but little. Another revision of the text was called for, which he edited, and which in its turn became a standard. He employed the *asterisk* (*) to designate particularly fine or repeated verses, and he invented the marks, ' ^ ` (acute, circumflex, and grave), which are now used in indicating Greek accent. These marks were devised for the convenience of foreigners at Alexandria, to whom Greek was not a native tongue. The third great Alexandrian critic was Aristarchus, whose fame overshadowed all his predecessors. He was the oracle of his day; and the estimation in which he was held is shown by a passage in the ancient *Scholía*: 'It is better to err with Aristarchus than to be right with others.' His great object was to secure a correct text of Homer. This he strove to do by a comparison of the civic editions and by attention to metrical considerations; and he succeeded so far that his text is that to which most of our best modern editions strive to approach. The division of the *Iliad* and *Odyssey* into twenty-four books and the employment of the large and small letters of the Greek alphabet to designate these books are ascribed to Aristarchus. During the lifetime of

this great critic, the views of Hellanicus, who maintained the separate authorship of the Iliad and Odyssey, gained some prominence. A school formed itself about Hellanicus; and the doctrine of what were called the Chorizontes (*οἱ Χωρίζοντες*), or 'Separatists,' might have gained more adherents had not Aristarchus thrown the whole weight of his authority against it, and crushed it so completely that it was hardly heard of again until within the last hundred years.

It does not appear that the great Alexandrian critics published anything but text-editions. They lectured, however, upon the classic authors, and much of their comments (*ὑπομνήματα*) was preserved in the meagre notes of their students. These notes were never carefully edited, but were copied, with more or less correctness, by successive generations of grammarians of inferior knowledge; and it is in this way that they have reached us. Didymus, a grammarian of the Roman period, and a contemporary of Cicero, may be mentioned for his services in the way just described. He was called *Χαλκέντερος*, 'Tough-gut' (*cf.* Carlyle's *Zähdarm*), from his wonderful industry. He is said to have written 3,500 books.¹

The manuscript copies of the Greek authors upon which our printed editions rest were mostly made in the period from the tenth to the fifteenth century by Greeks who had received their education at Constantinople or Athens. These copyists had access to a great mass of grammatical commentary which originated at Alexandria, and was preserved by such men as Didymus; and they often selected from it to the best of their judgment, and filled with it a broad margin of the parchment page upon which they wrote the text of their author. Such explanatory notes, written in Greek, usually upon lines much closer together than the main text, and often in so fine a character as not to be easily decipherable, are called *scholia*; ² and their original author, in many cases unknown, is called a *Scholiast*.

¹ Book is of course to be taken in the same sense as was the word volume in the note on page xiv.

² We see the singular of this word employed in Geometry, where scholium signifies a remark appended to a proposition.

VII. CODEX VENETUS A.

Our oldest complete manuscript¹ of the *Iliad*, which is also one of the most legible and beautiful of all existing classical manuscripts, was probably written in the tenth century. Where it was written, or how it came to its present resting-place, — the library of the Church of St. Mark at Venice, — is purely a matter of conjecture. It is known to scholars as the *Codex Venetus A*, — being thus distinguished from another manuscript of the *Iliad* in the same library, the *Codex Venetus B*. It is written upon vellum or parchment leaves, in size about 13 × 10 inches, and originally contained the entire *Iliad* upon 327 leaves, of which only 19 have disappeared. It was first published in the year 1788 at Venice by the Abbé Villoison, a French scholar, and its great importance was immediately recognized. It is interesting in three respects: (1) It contains the best text of the *Iliad*; (2) it preserves many of the critical marks (obelus, asterisk, etc.) used by the Alexandrian grammarians; (3) it contains the best collection of scholia upon the *Iliad*, with the information that these scholia are derived from four grammarians ranging in date from the first century before Christ to the second century after Christ. One of these grammarians was Didymus, who has been just mentioned.

The publication of the Venetian scholia shed a new light upon Homeric studies. Up to the date of their publication, it had been generally assumed that the received text of the *Iliad* had come down to us from about the time of the poet himself, which was sometimes placed at 1144 B. C. But the Venetian scholia made it plain that the Alexandrian scholars had had before them no complete accepted text of the *Iliad*; that they depended chiefly upon the civic editions, and sought by comparing them one with another to determine the form which the poem had originally borne. None of the civic editions dated farther back than the age of Pericles (450 B. C.), and the earliest date which could

¹ See Frontispiece for facsimile of a page of the *Codex Venetus*.

be called historical in connection with the poems was that of the revision of Pisistratus, less than a century earlier, which, strange to say, there is no evidence that the great Alexandrian critics used. The question soon arose: "How account for the preservation of the poem, substantially unaltered, during the five centuries and more prior to Pisistratus?"

VIII. F. A. WOLF'S THEORY AND ITS INFLUENCE.

F. A. Wolf, Professor in the University of Halle, maintained in his famous *Prolegomena ad Homerum*,¹ published in 1795, that the preservation of the poems during this long period was impossible. The earliest Greek inscription, he pointed out, scarcely antedated 600 B. C., and writing was not in general use before the time of Pisistratus. Without the common use of writing he affirmed that the preservation of the poems in an unaltered form was impossible. They neither originated so early as had been supposed, nor was the present their original form. Their origin was to be sought in the numerous songs which bards (*δοδοί*) sang at the popular festivals at a time when the gift of epic song was common to many. Each song was poured forth spontaneously by some gifted singer without any thought of the whole, the Iliad, of which by the version of Pisistratus it long after became a part. This view explained the many birth-places attributed to Homer; for the name of the poet was to be interpreted as really the name of a style of composition. Wherever schools of bards flourished, there was a Homer. This theory, which saw in the Homeric poems only the spontaneous outgrowth of a certain phase of the Greek language and life, speedily gained warm adherents; and the world was soon divided into Wolfians and anti-Wolfians. It is a theory the conclusions of which have the most important bearing upon the credibility of all early history, and are by no means limited in their application to the Homeric poems.

¹ *Prolegomena* = Introduction.

The admission, which would not now be made, that the art of writing was scarcely known or little used before the time of Pisistratus is not fatal, as Wolf supposed, to the oral transmission (*i. e.* transmission by the voice and by the power of memory) from a remote past of poems as long as the *Iliad*. Upon this point, many interesting facts illustrating the power of memory may be brought forward. In antiquity, when the number of books was much smaller than at the present time, and the variety of subjects which one was compelled to keep in mind much less great, the memory often performed feats which now seem incredible. It was, for example, no infrequent accomplishment of educated men at Athens to repeat the entire *Iliad* and the entire *Odyssey*. In these days, on the contrary, we content ourselves with remembering where things are to be found, instead of attempting to remember things themselves. Yet, in our time, Macaulay found that he could on occasion repeat half of *Paradise Lost*, and some of De Quincey's exploits of memory were even more extraordinary than Macaulay's. On the whole, then, it is impossible to set limits to the power of memory in such matters as these. It is probable that the poems could have been transmitted substantially unaltered, if it be granted that they could have been composed, without the aid of writing.

Another argument against the unity of authorship of the *Iliad* is drawn from inconsistencies in the narrative. This line of investigation has been followed up with the minutest diligence in Germany during the last fifty years, and Lachmann has divided the *Iliad* into eighteen originally distinct songs. But inconsistencies in an epic poem are not necessarily fatal to unity of authorship; and so differently do such inconsistencies affect different persons that, while they lead Bonitz (a Wolfian) to find the secret of the power of the *Iliad* "in the overpowering charm of the "separate pictures, which draw away the attention from their connection with each other," they allow Gladstone (a defender of the unity of authorship) to remark that "the plot of the *Iliad* "is one of the most consummate works known to literature. Not "only is it not true that a want of cohesion and proportion in the

"Iliad betrays a plurality of authors, but it is rather true that a structure so highly and so delicately organized constitutes in itself a powerful argument to prove its unity of conception and execution."

IX. PRESENT ASPECT OF THE HOMERIC QUESTION.

The following is a statement of conclusions which may be considered as established after nearly a century of agitation of the Homeric Question. The language is that of Professor R. C. Jebb, a most candid and judicious English scholar :

"The Iliad and Odyssey belong to the end, not to the beginning of a poetical epoch. They mark the highest point reached by a school of poetry in Ionia which began by shaping the rude war-songs of Aeolic bards into short lays, and gradually developed a style suited to heroic narrative."

"The Iliad has been enlarged and remodelled by several hands from a shorter poem, *by one poet*, on the 'Wrath of Achilles.' This original 'Wrath of Achilles,' probably composed about 940 B. C., was not merely a short lay, but a poem on a large plan, in which the central motive gave unity to a varied action, and which might properly be called an epic. It may have been only the last and best of a lost series of similar poems. But if it was the first of its kind, then its author was the *Founder of the Epic art*, who made the advance, not from the primitive war-song to the epic on a grand scale, but from the lay to the short epic."¹

X. OUTLINE OF PLOT OF THE ILIAD.

The word Iliad means Poem about Ilium. Ilium, or Troy, was a city of what was later called Mysia, in the northwest of Asia Minor, and was situated three miles south of the Hellespont.²

¹ Primer of Greek Literature, p. 36.

² See map of region in Autenrieth's Homeric Dictionary, Plate V.

The poem describes only an episode in the ten years' siege of Troy by the Greeks.

The following are the chief facts mentioned, or assumed as known, in the *Iliad*. Paris, also called Alexander, had carried off the fairest woman in Greece, — Helen, wife of Menelaos, King of Sparta. Helen had had many suitors, all of whom had promised her father Tyndareos, at his daughter's wedding, that they would maintain her husband's rights, should any one interfere with them. So Menelaos's brother Agamemnon, King of Mykenae, then the leading sovereign in Greece, called together all the suitors and some other heroes, and the whole force in 1100 ships sailed to besiege Troy. For ten years they besieged it without result, — not being able to come to a pitched battle with the Trojans, who would not venture forth from the city-walls on account of their dread of the Greek hero Achilles, the son of Peleus, king of Phthiotis, and Thetis, a sea-goddess. But, in the tenth year of the siege, Achilles suffered an affront from Agamemnon, who took away from him his prize, the captive maiden Briseïs, who had been assigned to him after the sack of Lyrnessos, one of the lesser towns of the Troad, or plain about Troy. In consequence he withdrew from the conflict, and retired to his tent by the sea shore. This is the point at which the *Iliad* begins. The wrath of Achilles — its causes, its effects, and how it was appeased — is the subject of much of the poem. The immediate consequence of Achilles's retirement is that the Trojans now dare to come forth and engage in combat with the Greeks. Fifteen out of the twenty-four books describe the varying strife. Finally (in II) Patroclos begs Achilles to lend him his armor, and goes with it into the combat. The Trojans flee before him, thinking that Achilles has re-entered the fray; but at last Patroclos is slain by Hector aided by Apollo. Achilles's desire for vengeance on the slayer of his friend now overcomes his resentment against Agamemnon (in Σ). A new and splendid suit of armor is prepared for him by Hephaistos, — Hector had stripped his former armor from the corpse of Patroclos, — and he rushes into the combat, slays Hector, and drags his body back to the ships (in X).

The last scene of the Iliad presents King Priam begging of Achilles, the slayer of his son, the body of Hector. His prayer is granted, and a truce is observed while Hector is buried.¹

¹ For a detailed outline of that portion of the Iliad contained in the present volume, see the summaries printed with the Greek text.

ON SCANNING HOMERIC VERSE.

1. STRUCTURE OF THE HOMERIC HEXAMETER.

Two different feet occur in the Homeric hexameter: the dactyl and the spondee. The *dactyl* consists of a long syllable followed by two short syllables; the *spondee*, of two long syllables. As a long syllable occupies in pronunciation twice the time of a short syllable, the two feet may be represented to the eye in two ways: (1) by marks of long and short quantity, dactyl — ∪ ∪, spondee — —; (2) by quarter and eighth notes, dactyl ♩♩♩, spondee ♩♩.¹

The unit, or fundamental foot, of the verse is the dactyl. This greatly preponderates in the first five of the six feet of which the line is composed. Occasionally, as A 10, each of the first five feet is a dactyl; more often, spondees interchange with dactyls, except in the fifth foot which is so commonly a dactyl that, when a spondee is found there, the verse receives the special name of 'spondaic verse.' Examples of spondaic verses are A 14, 21, 74, 107. About one verse in every twenty is spondaic. The last foot of the verse is never a dactyl, but always consists of two syllables.² We see then that the number of syllables in a verse may vary between seventeen (all the feet dactyls except the last) and twelve (all the feet spondees, of which the only example in Books I-VI, is B 544).

¹ Dactyl is derived from δάκτυλος 'finger,' — more probably from the use of the finger in beating time than because the finger, like the dactyl, contains one long and two short portions. Spondee is a derivative from σπένδομαι, 'pour libation' (σπονδή, 'libation'), because slow solemn chants in this measure were sung in propitiating the gods.

² The last foot of a verse is sometimes an apparent trochee (— ∪ or ♩♩), since the slight pause which always occurs at the end of the line tends to obscure the difference between a preceding long or short syllable. A similar remark may be made respecting short syllables used as long before a caesura. See § 5, 4.

2. METRICAL ACCENT.—THESIS AND ARSIS.

The first syllable of each foot receives, in scanning, a metrical accent. This is entirely distinct from the written accent, with which it may, or may not, coincide. Each hexameter verse has six metrical accents. The stress which the metrical accent gives to the accented syllable is called *ictus*. The accented part of each foot is called the *thesis*; the unaccented part, the *arsis*. In the dactyl the arsis consists of two syllables; in the spondee, of one. As the spondee is the precise equivalent of the dactyl ($\text{P P} = \text{P PP}$), the length of the thesis is precisely equal to that of the arsis.

3. DIAERESIS AND CAESURA.

Pauses, both those indicated by punctuation and those not thus indicated, are as important to good scanning as they are to the good reading of prose. They may occur at the end of a foot or in the heart of a foot; a pause of the first kind is called a *diaeresis*; one of the second kind, a *caesura*. A diaeresis at the end of the third foot, which would divide the verse exactly at the center, is avoided; but diaereses, at the end of the second and especially at the end of the fourth foot, are not infrequent. This latter is called the Bucolic diaeresis, because more frequent in Bucolic or Pastoral poetry than in Epic poetry. Examples are A 4, 14, 15, 30.

Caesura (*caesura*, the Latin equivalent of the Greek *τομή*, lit. 'cutting') designates that break in the verse which is caused whenever a word ends in the heart of a foot. Caesurae can occur in any foot, and there are usually several in a verse; but the most important or main caesura is always near the middle of the line, and commonly in the third foot. This caesura of the third foot may come *after the thesis*, as is the case in A 1, 8, 11, and in 247 out of the 611 verses in Book I. This is the favorite Vergilian caesura. Or, if the third foot is a dactyl, so that the arsis consists of two syllables, the caesura may come *in the arsis*; e. g. A 5, 6. This latter caesura is the most frequent in the Homeric poems. It occurs 356 times in Book I.¹

¹ The caesura after the thesis is sometimes called the masculine caesura; it was also called by the ancients *τομή πενθημιερής*, i.e. 'the caesura after the first five half-feet' (*πέντε, ἡμι-, μέρος*). The caesura in the arsis, also called the feminine caesura, was often called *τομή κατὰ τὸν τρίτον τροχαῖον*, 'caesura at the end of the third trochee,' because, by cutting off the last syllable of a dactyl in the third foot, it left a trochee. Much less common than the caesurae just described is the caesura in the fourth foot, generally accompanied by a caesura in the second foot; e. g. A 7, 10, 16.

4. SYNIZESIS AND HIATUS.

Two successive vowels (or a vowel and diphthong) are often fused in pronunciation. This is called *synizesis* (*συνίσις*, lit. 'settling together'). The contiguous vowels may be in different words or in the same word. Synizesis differs from the elision so common in Vergil in that neither vowel is lost, for where vowels are elided in utterance in Greek they are omitted in writing; it differs from contraction because the vowels are merged only in utterance, though written out in full. It might be said to add other diphthongs to those commonly recognized as such. Examples are A 1, 15, 18.

Hiatus is said to exist when two vowels immediately follow one another, either as the final and initial vowel in two successive words, or in the parts of a compound word. There are certain conditions, specified in the Sketch of the Dialect, § 3, in which hiatus is tolerated. There are many other cases where it is only apparent. In these the second of the two words had originally an initial consonant, the effect of which was remembered, though the consonant itself was no longer written and not always uttered. Examples are in A 4, 7, 24. See also Sketch of Dialect, § 3, 2.

5. RULES OF QUANTITY AND HINTS FOR SCANNING.

In order to divide a line correctly into feet, we need to know the quantity of each syllable. This is more easily recognized in Greek than in Latin. A few rules of special importance may be given:—

1. η, ω, and all diphthongs are long by nature.
2. ε, ο are short by nature.

3. A vowel naturally short is made long by position when it stands before two consonants or a double consonant. One or both of these consonants may be in the following word, and a mute with a liquid usually gives long position. A single liquid may give long position; e.g. A 283.

4. A vowel naturally short is often used as long in the thesis before the caesura. The ictus, or stress of voice, doubtless has a tendency to prolong the vowel, and so does the slight pause accompanying the caesura (cf. § 1, note 2). Examples of this lengthening are found in A 45, 153.

5. A long final vowel or diphthong is frequently used as short when the following word begins with a vowel, i.e. before a hiatus.¹

¹ This apparent shortening may perhaps be best explained by saying that the long vowel or diphthong loses, as if by elision, half of its quantity.

This shortening occurs, of course, only in the arsis of the foot. Examples are A 14, 15.

The beginner will be aided in his first attempts to divide a line into feet by remembering that dactyls decidedly predominate above spondees. He should also understand that there is no such general principle in Greek as that expressed by the common rule in Latin 'a vowel before another vowel is short.' Examples of the contrary are Ἀχάλλῃος A 1, ἥρώων A 4. The marks of accent aid in many cases in determining the quantity of the doubtful vowels *a*, *i*, *u*, as does also the fact that most inflectional and formative suffixes are short.

The following hints for scanning, beginning anywhere in a hexameter verse, will be found useful:—

1. When a long syllable is followed by a short syllable, the long syllable always has a metrical ictus; *e.g.* — ∪.
2. The syllable following two short syllables always has a metrical ictus; *e.g.* — ∪ ∪ — ∪ ∪.
3. A short syllable always indicates the presence of a dactyl.
4. Two contiguous long syllables always indicate the presence of a spondee which either (*a*) ends with the first long syllable, or (*b*) begins with it.

The beginner will find it a useful exercise to scan half a line at a time, making a long pause near the middle of the verse, *i.e.* in the third foot. One must begin in the first half with an ictus on the first syllable; in the second half of the line, the first ictus will come on the first long syllable not immediately following the pause.

It will also be well to select a few verses of which the first five feet are dactyls (στίχοι δλοδάκτυλοι),—*e.g.* A 10, 12, 13,—and to practise these until one is familiar with the rhythm. There are 120 such verses in Book I of the Iliad. Then one may pass to verses containing two spondees, and gradually increase the complexity.

6. PREREQUISITES TO GOOD SCANNING.

The three prerequisites to good scanning are: a correct division of the verse into feet; the placing of the metrical accent upon the first syllable of each foot (ictus on the thesis); the correct location of the main caesura. The scholar should distinctly understand that attention to the second of these points often in-

volves the neglect of the written accent, which he has hitherto carefully observed.¹

Attention to the marks of punctuation will often aid in fixing the place of the main caesura, as will also the fact that many verses are so constructed that the sense is already complete at the middle of the third (or of the fourth) foot, while the part that remains is simply explanatory, and serves to round out the verse. Examples are A 17, 18, 19, 20, 21.

Three prerequisites to good scanning have been named; two other essential things must now be mentioned, without which scanning, though it may be correct, will be lifeless and intolerable. One must have such familiarity with the Greek words as to recognize and utter them without hesitation or conscious effort; one must also be familiar with the movement, the *swing*, of the hexameter. A good way to secure this familiarity is by memorizing selected hexameters, which may be repeated by pupils singly or by a class in concert. The following passages are suitable for this purpose: A 38-49, Chryses's prayer to Apollo, and Apollo's speedy answer; A 148-157, Achilles's angry reply to Agamemnon. If memorizing hexameters is considered to make too great demands upon the time of a class, simple reading in concert, at first with the lead of the teacher, then without his lead, will give that idea of the rhythm without which there can be no good scanning. It may be well to expressly remind the pupil that he should never, in scanning, forget the sense, and to suggest that several words closely connected in sense may be uttered with hardly more pause between them than between the parts of a compound word; *e.g.* Πηληιάδεω Ἀχιλῆος, A 1; οἰωνοῖσί τε πᾶσι, A 5; Τίς τ' ἄρ σφωε θεῶν, A 8.

7. SPECIMENS OF ENGLISH HEXAMETERS.

It will also be highly profitable to call the attention of scholars to the best English accentual hexameters. Among the best-known English poems in this meter may be mentioned Longfellow's *Evangeline*, Kingsley's *Andromeda*, and Clough's *Bothie of Tober-na-Vuolich*.

¹ This fact, that the written and metrical accent cannot both be regarded at the same time, is one of the strongest reasons for believing that the marks of written accent indicated varieties of pitch, not differences of stress, between different syllables.

The following example is from Kingsley's *Andromeda* : —

Smiling, she | answered in | turn, || that | chaste Tri | tonid A | thené,
 Dear unto | me, no | less than to | thee, || is the | wedlock of | heroes,
 Dear who can | worthily | win him || a | wife not un | worthy and | noble,
 Pure with the | pure to be- | get brave | children || the | like of their | father.

I add two translations of detached passages of the *Iliad* and *Odyssey*. First, from the *Iliad*, Γ 233-242, by Dr. Hawtrey, former Headmaster of Eton College : —

Clearly the | rest I be | hold of the | dark ey'd | sons of A | chaia.
 Known to me | well are the | faces of | all; their | names I re | member;
 Two, two, | only re | main whom I | see not a | mong the com | manders, —
 Kastor | fleet in the | car, Poly | deukes | brave with the | cestus;
 Own dear | brethren of | mine, one | parent | loved us as | infants.
 Are they not | here in the | host, from the | shores of | lov'd Lake | daimon,
 Or, though they | came with the | rest, in | ships that | bound through the | waters
 Dare they not | enter the | fight or | stand in the | council of | Heroes,
 All for | fear of the | shame and the | taunts my | crime has a | wakened?

Second, from the *Odyssey*, ϵ 55-69, by William Cullen Bryant : ¹ —

Now as he | reached, in his | course, that | isle far | off in the | ocean,
 Forth from the | dark blue | swell of the | waves he | stepped on the | sea-beach,
 Walking right | on till he | came to the | broad-roofed | cave where the | goddess
 Made her a | bode — that | bright-haired | nymph, — in her | dwelling he |
 found her.

There, on the | hearth, was a | huge fire | blazing, and | over the | island
 Floated the | odorous | fume sent | up from the | cedar and | cypress,
 Cloven and | burning, while | she sat | far in the | grotto and | sweetly
 Sang, as the | shuttle of | gold was | flung through the | web from her | fingers.
 Round that | grot grew | up, on all | sides, a lux | uriant | forest.
 Alders were | there, and | poplars, and | there was the | sweet-smelling | cypress,
 Haunted by | broad-winged | birds which | build their | nests in the | branches,
 Owls of the | wood, and | falcons, and | crows with | far-sounding | voices,
 Birds of the | shore which | seek their | food on the | beaches of | ocean.
 There, all | over the | rock from | which that | grotto was | hollowed,
 Clambered a | strong-growing | vine whose | fruit hung | heavy in | clusters.

The reader of the selections just given will observe how greatly the dactyl preponderates in English hexameters. This is indeed

¹ This translation, never elsewhere published, so far as I know, than in the "Evening Post," was made by Mr. Bryant as an experiment, before he had decided what meter to employ in his translation of the *Odyssey*.

their great defect, because fatal to variety. Another defect is the frequent occurrence of the diaeresis at the end of the third foot (see § 3). It will be also noticed that the same syllable is now used as long, now as short. Little regard, in fact, is had for quantity, which is wholly subordinated to accent. The last two specimens (from Hawtrey and Bryant) show a regard for quantity much greater than is usually found in English hexameters.

8. TRANSLATION INTO ENGLISH HEXAMETERS.

It is a good exercise to turn a few lines of Homer into English hexameter. Some verses will go into the same English measure with little effort; *e.g.* B 23:—

Εἴδεις, Ἄτρεος νιέ δαίφρονος ἱπποδάμοιο;

Sleep'st thou, | O son of | Atreus || the | furious | tamer of | horses?

or the following (A 148-151):—

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·

ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέον φρον·

πῶς τίς τοι πρόφρων ἔπεισιν πείθηται Ἀχαιῶν,

ἢ ὀδὸν ἐλθέμενα, ἢ ἀνδράσιν ἴφι μάχεσθαι;

Him then with | stern glance re | garding ad | dressed the swift- | footed
A | chilles:

Ah me! | mantled in | arrogance, | greedy in | spirit and | temper,

How to thy | words shall | any A | chaian | render o | bedience

Either to | go on a | foray or | valiantly | combat with | heroes?

A moderate amount of practice will give considerable ease in writing such hexameters. The writer has sometimes had an entire lesson voluntarily prepared by a class in hexameter translation, and pupils have frequently in examination written, in this meter, their translation of the passage set. There are several familiar combinations of words in English which naturally close a dactyl. As such may be mentioned the monosyllabic prepositions followed by the article; *e.g.* 'of the,' 'in the,' 'for the,' 'with the,' etc. The translator will soon notice, however, that the Greek line literally translated does not furnish, in most cases, enough material to fill out the English hexameter. The obvious reason for this is the lack in English of that multitude of particles and conjunctions for which in English there is no precise equivalent, and which in Greek sup-

ply so readily the short syllables for the dactyls. The translator has no alternative but to expand ; and it is perhaps this inevitable introduction of foreign matter, more than anything else, which explains the failure of hexameter translations of extended portions of the Iliad to interest the reader. Of course, this fact constitutes no objection to the hexameter as an English meter, nor to its use for original English poems. But it is a question whether it does not render it an unsuitable meter for a translation of Homer as a whole.

NOTE ON § 2. — The terms *thesis* and *arsis* are employed in the preceding pages in the same sense as they were originally used by the Greek grammarians, where *thesis*, 'placing,' indicated the *fall* of the foot (or hand or finger), with an accompanying accent, in beating time. "*Arsis*, 'raising,' was the corresponding *lifting* of the foot, unaccompanied by accent. Since the time of the Roman grammarians these two terms have been used in the reverse of their original signification.

THE CHIEF PECULIARITIES OF THE HOMERIC DIALECT.¹

PHONOLOGY.

1. VOWEL SUBSTITUTIONS.

1. *η* is used in Homer after *ρ, ε, ι*, where the Attic uses *ā* ;
e.g. ἀγορή [ἀγορά], ὁμοίη [ὁμοία], πειρήσομαι [πειράσομαι].

2. Similarly, *ει* is found for *ε*, *ου* for *ο* ; *e.g.* ξείνος [ξένος], χρύ-
σειος [χρύσεος, χρυσοῦς], πολὺς [πολύς], μῦνος [μόνος].

3. More rarely, *οι* is found for *ο*, *αι* for *α*, *η* for *ε* ; *e.g.* πνοή [πνοή],
αἰετός [αἰτός], τιθήμενος [τιθέμενος].

4. By what is called *metathesis quantitatis*, 'transposition of
quantity,' *āo* becomes *εω* ; *e.g.* Ἀτρεΐδω interchangeable with Ἀτρεί-
δω. Similarly, we find *ῥω*s and *ῑω*s [ῥωs], ἀπειρείσιος for ἀπειρέσιος
[ἀπειρος], κτλ.

2. TREATMENT OF CONCURRENT VOWELS.

1. Contraction, when it occurs, follows the ordinary rules, except
that *εο* and *εου* contract only into *ευ* ; *e.g.* θάρσευς [θάρσους], βάλλευ
[βάλλον].

2. But contraction often does not take place ; *e.g.* ἀέκων [ἄκων],
ἀλγέα [ἄλγη] ; and, on the other hand, a few unusual contractions
occur ; *e.g.* ἐνῤῥῆϊος, instead of ἐνῤῥῆοῦς from ἐνῤῥῆεος.

3. Two vowels (or diphthongs) are often blended in pronuncia-

¹ The Homeric dialect, also called the Epic or older Ionic, is the oldest form of the Greek language of which we have knowledge. To this the newer Ionic in which Herodotus wrote, and the Attic dialect which became the accepted standard for ordinary composition, stand related as younger sisters. The Homeric dialect was undoubtedly based upon the Greek as spoken, during the tenth and ninth centuries, in the islands of the Aegean Sea and on the Ionian coast of Asia Minor. But the variety of forms which it contains is greater than could have been employed at one time in any spoken dialect. Hence it is inferred that the originators of Epic poetry created in fact their dialect, developing and amplifying it in the direction of certain tendencies which they found existing in common every-day speech.

tion (synizesis); e.g. Ἀρπείδεω (pronounce -dyo), δὴ αὖ, ἐπεὶ οὐ, ἦ οὐ. See Essay on Scanning Homer, § 4.

3. HIATUS.

1. Hiatus is allowed (*i.e.* may be considered regular) in the following cases : —

- (a) after the vowels *i* and *υ* ;
- (b) when the two vowels are separated by a principal caesura, a diaeresis, or a mark of punctuation ;
- (c) when the final vowel of the first word is long and stands in the accented part of the foot ;
- (d) when the first of the two vowels, though naturally long, stands in the unaccented part of the foot, and loses half of its quantity before the following vowel.
- (e) when the last vowel of the first word has been lost by elision.

These cases are illustrated by the following examples : —

- | | |
|---------------------------------|----------------------------|
| (a) ζῶσστήρι ἀρηρότι. | — — υ υ — υ υ. |
| (b) καθήστο, ἐπιγνάμψασα, κτλ. | υ — υ υ — — — υ. |
| (c) ἀντιθέφ' Ὀδυσῆι. | — υ υ — υ υ — υ. |
| (d) δίστολ' ἐπ' ἔμων. | υ — υ υ — —. |
| (e) μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν. | — υ υ — — — υ υ — υ. |

2. Hiatus in other circumstances is generally only apparent, and disappears on supplying the original consonant (now no longer written) ; e.g. τὸν δ' ἡμείβετ' ἔπειτα Φάναξ ἀνδρῶν Ἀγαμέμνων. See § 8 ; also see Essay on Scanning Homer, § 4, and *Apparent Hiatus* in Index.

4. ELISION.

Elision is allowed in some cases where it would not occur in prose. *a*, *e*, *i*, *o* are elided in declension and conjugation ; *ai* in the endings *μαι*, *σαι*, *ται*, *σθαι* ; *oi* in *μοι*, *σοι*, *τοι*.

5. APOCOPE.

Before a following consonant, the final short vowel of *ἄρα*, and of the prepositions *ἀνά*, *παρά*, *κατά* may be cut off, leaving *ἄρ*, *ἄν*, *πάρ*, *κάτ*. This is called apocope.

REMARK. The accent in this case recedes to the first syllable, and the consonant, now final, is assimilated to a following consonant ; e.g. *καδ δύναμιν* [*κατὰ δύναμιν*], *κάλλιπε* [*κατέλιπε*], *ἄμ πεδίον* [*ἀνά πεδίον*].

6. ANASTROPHE.

Anastrophe, or the retraction of the accent from the ultima to the penult, may occur in the case of all oxytone prepositions except *ἀμφί, ἀντί, ἀνά, διά*. It regularly occurs: (1) when a preposition follows its case (but not if the final vowel of the preposition has been elided), — *e.g.* *ῥ' ἐπὶ* [*ἐφ' ῥ'*], but *θὺν' ἐφ' ἁλός* [*ἐπὶ θίνα ἁλός*]; (2) when a preposition is placed after a verb from which it has been separated by tmesis (see note on A 25); *e.g.* *δλέσας ἄπο* [*ἀπολέσας*].

REMARK. The adverb of comparison *ὥς*, 'as,' when placed after the noun which it would naturally precede, is accented; *e.g.* *ὄρνιθες ὥς*, 'as birds.'

7. CONSONANT CHANGES.

1. Single consonants, especially *λ, μ, ν, ρ, σ*, are often doubled in the heart of a word after a vowel; *e.g.* *ἔλλαβον* [*ἐλαβον*], *τόσσοι* [*τόσοι*]. Here may also be mentioned the occasional lengthening of a short final vowel before certain words beginning with a liquid (perhaps the liquid was doubled in pronunciation); *e.g.* *ἐνὶ μεγάροισι*.

2. Metathesis (*μετάθεσις*, 'transposition') of a vowel and a liquid is common; *e.g.* *κραδίη* and *καρδίη* [*καρδία*], *θάρσος* and *θράσος* [*θάρσος*].

3. Between *μ* and *ρ*, as also between *μ* and *λ*, *β* is sometimes inserted; *e.g.* *ἄμβροτος*, where *μβροτός* [*βροτός*] is for *μροτός*, and shows the same root as Latin *mor-i-or*. Cf. also *μέμβλωκα*, from stem *μλο-*, *μολ-*.

8. DIGAMMA, OR VAU.

For fuller statements respecting this letter (called digamma, *i.e.* double-gamma, from its form, but in pronunciation having the power of *w*), see the grammars. The following words had originally initial *F*: —

ἄγνυμι	εἶκω	ἕξ	ἕτης	ἱρίς
ἄλις	εἴλω	ἕου, οἶ, ἕ	ἕτος	ἱς, ἱφι
ἄλῳναι	εἴρω ('say')	ἕπος, εἶπον	ἡδύς	ἱσος
ἄναξ	ἕκαστος	ἕργον	ἰάχω, ἰαχή	ἰτέη
ἄνδάνω	ἐκα-	ἕρρω	ἰδεῖν, οἶδα	οἶκος
ἄστν	ἕκητι, ἕκων	ἐρύω	ἕοικα	οἶνος
ἕαρ	ἐκυρός	ἐννυμι,	ἱκελος	ὄς, ἦ, ὄν
ἕδνον	ἕλιξ	εἵμα, ἐσθής	εἱκελος	
εἵκοσι	ἕλπομαι	ἕσπερος	ἱον ('violet')	

DECLENSION.

9. SUFFIXES HAVING FORCE OF CASE-ENDINGS.

1. The termination $-\phi(\iota)$ serves for the ending of the genitive and dative, in both singular and plural; *e.g.* ἐξ εὐνήφει, βίηφι, ὅστεόφει. θίς, σὺν ἵπποισιν καὶ ὄχεσφι. These forms would be written, in the Attic dialect, ἐξ εὐνῶν, βίῃ, ὀστέων (ὀστῶν) θίς, σὺν ἵπποις καὶ ὄχεσι.

2. The three local suffixes $-\thetaι$, $-\thetaεν$, $-\δε$ are frequently appended to a substantive to answer the questions 'where?' 'whence?' 'whither?' ($-\δε$ being appended to the accusative case and $-\θεν$ being often the equivalent of the genitive ending); *e.g.* οἴκοθι [οἴκοι], οὐρανόθεν [ἐξ οὐρανοῦ], ὄνδε δόμονδε [εἰς τὸν δόμον αὐτοῦ].

10. FIRST DECLENSION.

[Here are included feminine forms of several classes of words in $-\sigma$, $-\eta$, $-\sigmaν$; *e.g.* of adjectives and of participles, of pronouns, and of the article.]

1. For \bar{a} we find regularly, in the singular, η ; *e.g.* θύρῃ [θύρα], νεηνίης [νεανίας]. To this statement $\thetaεά$ must be excepted, and some proper names; *e.g.* Ἑρμείας.

2. The nominative singular of some masculines in $-\etaς$ ends in $-\check{a}$; *e.g.* ἱππότα [ἱππότης], νεφεληγερέτα [νεφεληγέτης]. Cf. in Latin the nouns *navia*, *poeta*, the equivalents of the Greek *ναυτής*, *ποιητής*.

3. The genitive singular of masculines ends in $-\alphaο$ or $-\epsilonω$; *e.g.* Ἀτρεΐδαο, Ἀτρεΐδεω [Ἀτρεΐδου].

4. The genitive plural ends in $-\άων$ or $-\έων$, but is rarely contracted, as in Attic, into $-\ῶν$; *e.g.* θεάων [θεῶν], ναυτέων [ναυτῶν], παρειῶν.

5. The dative plural ends in $-\ησι$ or $-\ης$ (which may usually be read $-\ησ'$, *i.e.* $-\ησι$ with ι elided), rarely in $αις$; *e.g.* πύλῃσι (πύλῃσ') [πύλαις], σχίζῃς (σχίζῃσ') [σχίζαις], θεαῖς.

11. SECOND DECLENSION.

[Here are included masculine and neuter forms of adjectives and participles in $-\sigma$, $-\eta$, $-\sigmaν$, of pronouns, and of the article.]

1. The genitive singular has retained the old ending $-\ιο$, which, added to the final $ο$ of the stem, gives the termination $-\οιο$. Hence arise the three terminations $-\οιο$, $-\οο$, $-\ου$. Of these only $-\οιο$ and $-\ου$ occur in existing texts of Homer; but there seems to be evidence that the termination $-\οο$ originally stood in a number of places where we now find $-\ου$.

2. The genitive and dative dual end in -οιν.
3. The dative plural ends in -οισι or -οις (which may usually be read -οισ').

12. THIRD DECLENSION.

1. The genitive and dative dual end in -οιν; *e.g.* ποδοῖν [ποδοῖν].
2. The dative plural has the endings -σι(ν) and -σσι(ν), usually joined to consonant stems by a connecting vowel ε. Hence arise many different forms of the dative plural, — all, however, easily recognizable; *e.g.* from βέλος, — βελέεσσι [βέλεσι], βέλεσσι, βέλεσι; from πούς, — πόδεσσι [ποσί], ποσσί, ποσί.
3. Stems ending in σ are generally uncontracted in declension, though -εος may contract into -εως; *e.g.* θέρεως [θέρους], genitive singular of θέρος.
4. Words in -ις generally retain the ι in all their cases; *e.g.* μάντις, μάντιος [μάντεως].

REMARK. The following are the forms of πόλις (πτόλις) which are not met with in the Attic dialect: in the singular, G. πόλιος, πόληος, D. πόλϊ, πόληι, πόλεϊ; in the plural, N. πόλιες, πόληες, G. πολίων, D. πολίεσσι, A. πόλιαι, πόληαι, πολίς.

5. Stems in -εν generally lengthen ε to η in compensation for the omitted ν (*F*); *e.g.* βασιλῆος, βασιλῆι; yet not always, *e.g.* Τυδέος, Τυδέι, Τυδέα.

13. ADJECTIVES.

1. The feminine singular of adjectives of the first and second declensions is regularly formed in η; *e.g.* ὁμοίη [ὁμοία], αἰσχυρή [αἰσχυρά], except δια. See § 10, 1.

2. The Attic rule, that compound adjectives have only two terminations, is not always observed; and, conversely, some adjectives which in Attic have three terminations have only two in Homer.

3. Adjectives in -υς often change the feminine termination from -ᾱ to -ᾶ and -η; *e.g.* from βαθύς we find βαθείης, βαθῆς [βαθείας].

REMARK. Πολύς has well-nigh a full declension from two stems, πολυ- (πολεF-) and πολλο-. Thus πολλός and πολλόν occur; also πολέος, πολέας, πολέων, πολέεσσι, πολέσι, πολέεσσι, πολέας.

4. The comparative and superlative endings -ίων and -ιστος are much more extensively used in the Homeric than in the Attic dialect.

14. PRONOUNS.

1. The following table shows the personal and possessive pronouns as they occur in Homer. For Attic forms, see the grammars.

SING. N.	ἐγώ, ἐγών	σύ, τόνη	
G.	ἐμεῖο, ἐμέο, ἐμεῦ, μεν, ἐμέθεν	σεῖο, σέο, σεῦ, σέθεν	ἐίο, ἔο, οἷ, ἔθεν
D.	ἐμοί, μοι	σοί, τοι, τεῖν	οἷ, ἐοῖ
A.	ἐμέ, με	σέ	ἐ, ἐέ, μιν
Possessive.	ἐμός.	σός, τεός	ῥς, ἐός
DUAL N.A.V.	νῶι (acc. νώ)	σφῶϊ, σφώ	σφωέ
G. D.	νῶιν	σφῶϊν, σφῶν	σφῶν
Possessive.	νωῖτερος	σφῶϊτερος	
PLUR. N.	ἡμεῖς, ἄμμες	ὑμεῖς, ὕμμες,	
G.	ἡμέων, ἡμείων	ὑμέων, ὕμείων	σφέων, σφείων, σφῶν
D.	ἡμῶν, ἡμιν, ἄμμι(ν)	ὑμῶν, ὕμιν, ὕμμι(ν)	σφίσι(ν), σφι(ν)
A.	ἡμέας, ἡμας, ἄμμιε	ὑμέας, ὕμμε	σφεας, σφάς, σφε
Possessive.	ἡμέτερος, ἄμός	ὑμέτερος, ὕμός	σφέτερος, σφός

2. The article *ὁ, ἡ, τό* in Homer is usually a demonstrative pronoun. In the nominative plural, the forms *τοί* and *ταί* occur by the side of *οἱ* and *αἱ*. The forms beginning with *τ* are very often used with relative signification.

Ὅδε has the peculiar forms *τοῖσδεσσι* and *τοῖσδεσι*.

By the side of *ἐκεῖνος, κείνος* is also found.

3. Homeric forms of the relative pronoun are *ὅ* for *ὃς*, *ὅο* for *οὗ* *ἧς* for *ἥς*. The nominative masculine forms *ὃς* and *ὅ* sometimes have demonstrative signification.

4. The following are the forms in use of the interrogative and of the indefinite pronoun. For Attic forms, see the grammars.

INTERROGATIVE.		INDEFINITE.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N. τίς, ntr. τί	τίνες, ntr. τίνα	τις, ntr. τι	τινές, ntr. τινά and ἄσσα
G. τέο	τέων	τεο	τεῶν
	τεῦ	τευ	
D. τέφ	τέοισι	τεφ	τέοισι
		τφ	
A. τίνα, ntr. τί	τίνας, ntr. τίνα	τινά, ntr. τι	τινάς, ntr. τινά and ἄσσα

5. The compound relative has a great variety of forms : —

N. ὅστις, ὅτις ; ἥτις ; ὅτι, ὅττι	οἵτινες ; ἄσσα (for ἄ-τι-α)
G. ὅττεο, ὅττεν, ὅτεν	ὅτεων
D. ὀτέφ, ὀτφ	ὀτέοισι
A. ὄντινα, ὄτινα ; ἡντινα ; ὅτι, ὅττι	οὔστινας, ὄτινας ; ἄστινας ; ἄσσα

Homer also uses very frequently the form ὅστε, which is regarded by Monro as equivalent in meaning to ὅστις.

CONJUGATION.

15. AUGMENT AND REDUPLICATION.

1. The augment, either temporal or syllabic, may be omitted. In this case, the accent is thrown back as far as possible toward the beginning of the word ; e.g. λῦσε [ἔλυσε], κάθεμεν [καθεῖμεν]. Monosyllabic forms with a long vowel are circumflexed ; e.g. βῆ [ἔβη].

2. The second aorist active and middle is often formed in Homer from a reduplicated theme. (The only examples in Attic of such reduplicated aorists are ἤγαγον, ἤνεγκον (ἡν-ενεκ-ον), and εἶπον (εφε-επον).) There are about twenty reduplicated aorists in Homer ; the most important are : ἐπέφραδον (φράζω), ἐκέλετο and κέλετο (κέλωμαι), πεφιδέσθαι (φείδομαι), πεπίθοιμεν (πείθω), πεπυθόιατο (πυνθάνομαι), ἀμπεπαλὼν (ἀναπάλλω).

Examples of a very peculiar reduplication are : ἐνίπ-απ-ον (ἐνίπτω) and ἐρύκ-ακ-ον (ἐρύκω). Here the last consonant of the theme is repeated after a connecting α.

3 There are a few examples of a reduplicated future of similar formation with the reduplicated aorist ; e.g. πεφιδήσομαι, πεπιθήσω.

16. ENDINGS.

1. The older endings of the singular number, -μι, -σθα, -σι, are more common in Homer than in the Attic dialect; *e.g.* ἐθέλωμι [ἐθέλω] (subj.), ἐθέλῃσι, also written ἐθέλῃσι [ἐθέλῃ] (perhaps an example of reasoning from false analogy on the part of the copyists).

2. The ending of the third person dual in the historical tenses is -τον as well as -την in the active, -σθον as well as -σθην in the middle voice. In the first person plural -μεσθα is often used for -μεθα.

3. The second person singular of the middle and passive often loses σ from the ending, and remains uncontracted; *e.g.* ἔχῃαι [ἔχῃ], βάλλεο [βάλλου], ἔπλεο (also ἔπλευ) [ἐπλέου], ὠδύσας [ὠδύσω]. We even find βέβληαι [βέβλησαι] in the perfect middle.

4. For the endings -νται and -ντο of the third person plural, -ται and -το are often substituted; *e.g.* δεδαίται [δέδαινται], γενοίαιτο [γένοιντο]. Before these endings (-ται and -το) smooth or middle labial and palatal mutes become rough; *e.g.* τετράφαι (τρέπω).

5. Active infinitives (with the exception of the first aorist infinitive) frequently end in -μεναι, also shortened into -μεν; *e.g.* ἀκούμεναι [ἀκούειν], ἐλθέμεν(αι) [ἐλθεῖν], τεθνάμεν(αι) [τεθνάναι]. The second aorist infinitive active sometimes ends in -έειν; *e.g.* ἰδέειν [ιδεῖν].

17. MOOD-VOWELS OF SUBJUNCTIVE.

The long characteristic vowels of the subjunctive frequently appear as ε and ο. The shorter vowel does not appear in the singular, nor in the third person plural of the active voice. Thus we have ἴομεν [ῑωμεν], θωρήξομεν [θωρήξωμεν], εὔξεται [εὔξῃαι (εὔξῃ)]. This shorter form is especially common in the first aorist subjunctive, which thus becomes identical in form with the future indicative.

18. CONTRACT-VERBS.

1. Verbs in -ω appear in uncontracted, contracted, and assimilated forms. The assimilated forms may be regarded as intermediate between the uncontracted and contracted forms. They are called assimilated forms because the two vowels (or the vowel and diphthong) which would ordinarily be contracted are assimilated, so as to give a double-A or a double-O sound. Thus we have ὀρώω for ὀράω, ὀρώατε for ὀράατε, ἐλάωσι for ἐλάουσι (fut. of ἐλαύνω) ἐλάαν for ἐλάειν (ἐλάεν). This assimilation never occurs unless the second vowel is long either by nature or by position. It may be accompanied by a lengthening of either (very rarely both) of the assimilated vowels.

2. Verbs in -εω are generally uncontracted, but sometimes form εε from εε and εει, ευ from εο or εου. In uncontracted forms, the theme-vowel ε is sometimes lengthened into ει; *e.g.* ἐτελείετο [ἐτελείετο].

3. Verbs in -οω are generally contracted, except in a few cases where assimilation, see § 18, ι, occurs; *e.g.* ἀρώσι [ἀρώσι].

19. PECULIARITIES IN THE FORMATION OF THE PRESENT STEM.

1. Several presents in -ζω are formed from themes ending in γ; *e.g.* πολεμίζω (fut. πολεμίζομεν [πολεμίσσομεν, or πολεμιούμεν]), μαστίζω (aor. μάστιξεν). The theme of πλάζω is πλαγγ- (πλάγγ-θη aor. pass.).

2. Several presents in -σσω are formed from lingual themes; *e.g.* κορύσσω (pf. pass. ptc. κεκορυθμένος), λίσσομαι (aor. ἐλισάμην).

3. νίζω shows a theme νιβ- (aor. infin. νίψασθαι).

4. Several other themes, additional to καίω (theme καF-) and κλαίω (theme κλαF), form the present stem by the addition of ι; *e.g.* μαίομαι (pf. μέμαμεν).

20. FORMATION OF FUTURE AND FIRST AORIST ACTIVE AND MIDDLE.

1. Such pure verbs as do not lengthen the final theme vowel in the formation of tenses often double σ in the future and first aorist active and middle; *e.g.* αἰδέσσομαι [αἰδέσομαι], νείκεσσε [ἐνείκεσε], ἐτάνυσσε [ἐτάνυσε]. Sometimes, dental themes show a similar doubling of σ; *e.g.* κομίσσατο [ἐκομίσσατο].

2. The future of liquid verbs is generally uncontracted; *e.g.* ἀγγελέω [ἀγγελώ]. A few liquid themes form their first aorist with the tense-sign σ; *e.g.* ἐκέλσαμεν [ὠκεῖλαμεν (ὠκέλλω)] (κέλλω), ὤρσε [ὄρνημι].

3. A few verbs form the first aorist active and middle without σ; *e.g.* ἔχενα and χεῖνα [ἔχεα] (χέω = χεύω), ἔσσενα (σεύω), ἠλεύατο, ἀλέασθαι (ἀλεύομαι), ἔκη [ἔκανσα], subj. κήομεν [καύσωμεν], infin. κῆαι [καῦσαι] (καίω).

4. ο and ε sometimes take the place of α as intermediate vowels of the first aorist; *e.g.* ἴξον, ἴξες (ἰκνέομαι), δύσето (δύω). The same thing is seen in the imperatives βήσεο (βαίνω) ὄρσεο and ὄρσεν (ὄρνημι), ἄξετε (ἄγω), οἶσε (φέρω), and in the infinitives ἀξέμεναι, οἰσέμεναι.

21. FORMATION OF SECOND AORIST WITHOUT VARIABLE VOWEL.

Many verbs have a second aorist active and middle without a variable vowel, formed similarly to the second aorist of verbs in -μι. Of this formation there are many instances; *e.g.* ἔκτα, ἔκταν, ἔκτατο (stem κτα-, κτεν-), σύτο (σεύω), ἔχυτο (χέω), λύτο (λύω), optatives φθίμην, φθίτο, infin. φθίσθαι, ptc. φθίμενος (φθί-ν-ω), imperatives κλύθι, κλύτε (κλύω), ἔβλητο, βλήσθαι (βάλλω), ἔλλτο (ἐλλομαι), δέκτο (δέχομαι), ἔμικτο and μίκτο (μίγνυμι) ὄρτο, ὄρσο (ὄρνυμι). The imperatives κέκλυθι, κέκλυτε are similarly formed, from a reduplicated theme.

22. FORMATION OF PERFECT AND PLUPERFECT.

1. In the forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω), we see the same doubling of the initial consonant of the theme after the augment (reduplication), as if the theme began with ρ.

*Εοικα (FeFoικα), ἔολπα (FeFoλπα), ἔοργα (FeFoργα), when the lost consonants are supplied, are seen to have the full reduplication.

In δέχεται [δεδεγμένοι εἰσί] the reduplication has been lost, and it is irregular in δείδεγμα [δέδεγμα] (δέχομαι) and δείδοικα [δέδοικα], δείδια [δέδια].

2. The first perfect is formed from vowel-verbs only, and is rare.

3. The second perfect is common, but always wants the aspiration; *e.g.* κέκοπα [κέκοφα] (κόπτω). There frequently occur, from vowel-verbs, forms without the tense-sign κ, and perfect participles thus formed are particularly common; *e.g.* πεφύασι [πεφύκασι] (φύω), κεκμηῶτι [κεκμηκότι] (κάμνω), τεθνηῶτας [τεθνηκότας] (θνήσκω).

4. In the pluperfect the endings -εᾶ, -εᾷς, -εε(ν), contracted εἰ(ν) or η, appear; *e.g.* ἦδεα [ἦδη], ἦδεε [ἦδει].

REMARK. Compare ἦδεα = Fηδ-εσαμ with Lat. vid-eram; ἦδεας = Fηδ-εσας with vid-eras; ἦδεσαν = Fηδ-εσαντ with vid-erant. The Greek pluperfect is thus seen to be, like the Latin pluperfect, a compound tense, of which the last part doubtless contains the root εσ- of the verb εἰμί.

23. PASSIVE AORISTS.

1. The third plural indicative often ends in ν instead of σαν; *e.g.* ἔμιχθεν [ἐμίχθησαν], φόβηθεν [ἐφοβήθησαν], τράφεν [ἐτράφησαν].

2. The subjunctive remains uncontracted; at the same time the ε of the passive sign is often lengthened into ει or η, and the following mood-sign (in the dual and 2, 3 pl.) shortened to ε or ο; *e.g.* δαεῖω [δαῶ] (theme δα-, διδάσκω), δαμείης or δαμήης [δαμῆς] (δαμννυμι)

REMARK. A peculiar form is *τραπείομεν*, 2 aor. pass. from *τέρπω*. This arises by metathesis from *ταρπείομεν* [*ταρπῶμεν*].

24. VERBS IN -μ.

1. By the side of the ordinary forms of the present indicative of verbs in -μ, there occur also forms as if from presents in -εω and -οω; e.g. *τιθεῖ* [*τίθῃσι*], *διδόει* [*δίδωσι*].

2. As the ending of the third person plural of the imperfect and second aorist indicative active, *ν* often takes the place of -σαν; e.g. *ἔεν* [*ἔεσαν*], *ἔσταν* *στάν* [*ἔστησαν*], *ἔβαν* *βάν* [*ἔβησαν*], *ἔφαν* *φάν* [*ἔφασαν*], *ἔφυν* [*ἔφυσαν*].

3. In the second aorist subjunctive active, the mood-sign is sometimes shortened and the stem-vowel lengthened. Thus arise such forms as: *θείω* [*θῶ*], *θείης* *θήης* [*θῆς*], *στήης* [*στῆς*], *γνώω* [*γνῶ*], *δῶησι* (*δῶησι*) *δῶη* [*δῶ*]. Sometimes *α* of the stem is weakened into *ε*, and this again protracted into *ει*. Thus arise the forms *βείομεν* [*βῶμεν*], *στείομεν*, *στείομεν* [*σῶμεν*].

4. The following are the forms of the so-called irregular verbs in -μ which do not occur in the Attic dialect.

(a) From *ιημι*: 3 pl. pres. indic. act. *λείσι*, 3 sing. subj. *ἴησι*, infin. *ιέμεναι*, ipf. 1 sing. *ἔιν*, 3 pl. *ἔιν*, aor. indic. act. 1 sing. *ἔηκα*, 3 pl. *ἔσαν*, subj. 1 sing. *μεθ-έλω*, 3 sing. *ῆσι*, *ἀν-ήη*, infin. *μεθ-έμεν*, 3 pl. 2 aor. indic. *ἔντο*.

(b) From *εἰμι*: 2 sing. pres. indic. *εἰσθα*, subj. 2 sing. *ἴησθα*, 3 sing. *ἴησιν*, 1 pl. *ἴομεν*, 3 sing. opt. *ἴελη*, infin. *ἴμεν(αι)*, ipf. 1 sing. *ῆια*, *ῆιον*, 3 sing. *ῆιε(ν)* *ῆε(ν)*, 1 pl. *ῆομεν*, 3 pl. *ῆϊσαν* *ῆσαν* *ῆιον*, fut. *εἰσομαι*, 1 aor. *εἰσάμην* and *εἰσάμην*.

(c) From *εἰμί*: pres. indic. 2 sing. *ἔσσι* *εἰς*, 1 pl. *εἰμέν*, 3 pl. *ἔασιν(ν)*, subj. 1 sing. *ἔω μετ-έλω*, 2 sing. *ἔης*, 3 sing. *ἔησι* *ῆσι* *ἔη*, 3 pl. *ἔωσιν(ν)*, opt. 2 sing. *ἔοις*, 3 sing. *ἔοι*, inv. *ἔσσο*, infin. *ἔμμεν(αι)* and *ἔμεν(αι)*, ptc. *ἔών* *ἔουσα* *ἔόν*, etc., ipf. 1 sing. *ῆα* *ῆα* *ῆον*, 2 sing. *ἔησθα*, 3 sing. *ῆεν* *ῆην* *ῆην*, 3 pl. *ἔσαν*, fut. 3 sing. *ἔσσεται* *ἔσσειται*.

(d) From *οἶδα*: 2 pf. indic. 2 sing. *οἶδας*, 1 pl. *ἴδμεν*, subj. 1 sing. *εἰδέω*, 1 pl. *εἶδομεν*, 2 pl. *εἶδετε*, infin. *ἴδμεν(αι)*, ptc. fem. *ἰδυῖα*, plupf. 2 sing. *ἡέλδης*, 3 sing. *ἡέλδη* *ῆδε*, 3 pl. *ἴσαν*, fut. *εἰδήσω*.

(e) From *ἡμαι*: pres. indic. 3 pl. *ἔαται* and *εἴαται*, ipf. 3 pl. *ἔατο* and *εἴατο*.

(f) From *κείμει*: pres. indic. 3 pl. *κέαται* *κέαται* *κύνται*.

25. ITERATIVE FORMS.

The endings *-σκον* and *-σκόμην* indicate repetition of the action, whence they are called iterative endings. They do not occur in the same sense in the Attic dialect. Iterative forms have the inflection of the imperfect indicative of verbs in *ω*, and are rarely, if ever, augmented. The iterative terminations are attached to the present stem and to the second aorist stem of verbs in *ω* by the intermediate vowel *ε*, rarely *α*; e.g. *ἔχ-ε-σκον*, *ρίπτ-α-σκον*, *φύγ-ε-σκε*. When joined to the first aorist stem, these endings follow directly after the suffix *-σα-* of the aorist indicative; e.g. *ἔλασα-σκε*. Verbs in *μι* append the iterative endings directly to the stem; e.g. *στά-σκειν*, *ζωννύσκειτο*, *ἔ-σκον* (= *ἔσ-σκον*).

NOTE. — The term *theme* is everywhere employed in the preceding sections instead of *verb-stem*, to designate the fundamental form of the verb from which the various tense-stems are made.

The term *variable vowel* is used instead of *connecting vowel*.

THE ILIAD.

BOOK I.

Sing, Muse, the Wrath of Achilles, fatal, but foreordained

Μῆνιν ᾄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
σὺλομένην, ἣ μῦρ' Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδί προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἴωνοῖσιν τε πᾶσι — Διὸς δ' ἐτελείετο βουλή —
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

*The cause: Apollo's priest, Chryses, came in state with gifts
to redeem his daughter:*

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Ἀητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,
οὐνεκα τὸν Χρῦσην ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης. ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θυγάτρ' φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς.
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορα λαῶν.

16. ENDINGS.

1. The older endings of the singular number, *-μι, -σθα, -σι*, are more common in Homer than in the Attic dialect; *e.g.* ἐθέλωμι [ἐθέλω] (subj.), ἐθέλῃσι, also written ἐθέλῃσι [ἐθέλῃ] (perhaps an example of reasoning from false analogy on the part of the copyists).

2. The ending of the third person dual in the historical tenses is *-τον* as well as *-την* in the active, *-σθον* as well as *-σθην* in the middle voice. In the first person plural *-μεσθα* is often used for *-μεθα*.

3. The second person singular of the middle and passive often loses *σ* from the ending, and remains uncontracted; *e.g.* ἔχηαι [ἔχη], βάλλεο [βάλλου], ἔπλεο (also ἔπλεν) [ἐπλέου], ὠδύσαο [ὠδύσω]. We even find βέβληαι [βέβλησαι] in the perfect middle.

4. For the endings *-νται* and *-ντο* of the third person plural, *-σται* and *-στο* are often substituted; *e.g.* δεδαΐσται [δέδαινται], γενοΐστο [γένοιντο]. Before these endings (*-σται* and *-στο*) smooth or middle labial and palatal mutes become rough; *e.g.* τετράφσται (τρέπω).

5. Active infinitives (with the exception of the first aorist infinitive) frequently end in *-μεναι*, also shortened into *-μεν*; *e.g.* ἀκούμεναι [ἀκούειν], ἐλθέμεν(αι) [ἐλθεῖν], τεθνάμεν(αι) [τεθνάειν]. The second aorist infinitive active sometimes ends in *-έειν*; *e.g.* ἰδέειν [ιδεῖν].

17. MOOD-VOWELS OF SUBJUNCTIVE.

The long characteristic vowels of the subjunctive frequently appear as *ε* and *ο*. The shorter vowel does not appear in the singular, nor in the third person plural of the active voice. Thus we have ἴομεν [ῑωμεν], θωρήξομεν [θωρήξωμεν], εὔξεται [εὔξεται (εὔξῃ)]. This shorter form is especially common in the first aorist subjunctive, which thus becomes identical in form with the future indicative.

18. CONTRACT-VERBS.

1. Verbs in *-αω* appear in uncontracted, contracted, and assimilated forms. The assimilated forms may be regarded as intermediate between the uncontracted and contracted forms. They are called assimilated forms because the two vowels (or the vowel and diphthong) which would ordinarily be contracted are assimilated, so as to give a double-A or a double-O sound. Thus we have ὁρώω for ὁράω, ὁρώωτε for ὁράοιτε, ἐλάοωσι for ἐλάουσι (fut. of ἐλαύνω) ἐλάαν for ἐλάειν (ἐλάειν). This assimilation never occurs unless the second vowel is long either by nature or by position. It may be accompanied by a lengthening of either (very rarely both) of the assimilated vowels.

2. Verbs in -εω are generally uncontracted, but sometimes form εε from εε and εει, εν from εο or εον. In uncontracted forms, the theme-vowel ε is sometimes lengthened into ει; *e.g.* ἐτελείετο [ἐτελείτο].

3. Verbs in -οω are generally contracted, except in a few cases where assimilation, see § 18, 1, occurs; *e.g.* ἀρώσσι [ἀρώσι].

19. PECULIARITIES IN THE FORMATION OF THE PRESENT STEM.

1. Several presents in -ζω are formed from themes ending in γ; *e.g.* πολεμίζω (fut. πολεμίζομεν [πολεμίσσομεν, or πολεμιούμεν]), μαστίζω (aor. μάστιξεν). The theme of πλάζω is πλαγγ- (πλάγχ-θη aor. pass.).

2. Several presents in -σσω are formed from lingual themes; *e.g.* κορύσσω (pf. pass. ptc. κεκορυθμένος), λίσσομαι (aor. ἐλισάμην).

3. νίζω shows a theme νιβ- (aor. infin. νίψασθαι).

4. Several other themes, additional to καίω (theme καF-) and κλαίω (theme κλαF), form the present stem by the addition of ι; *e.g.* μαίομαι (pf. μέμαμεν).

20. FORMATION OF FUTURE AND FIRST AORIST ACTIVE AND MIDDLE.

1. Such pure verbs as do not lengthen the final theme vowel in the formation of tenses often double σ in the future and first aorist active and middle; *e.g.* αἰδέσσομαι [αἰδέσομαι], νείκεσσε [ἐνείκεσε], ἐτάνυσσε [ἐτάνυσε]. Sometimes, dental themes show a similar doubling of σ; *e.g.* κομίσσατο [ἐκομίσσατο].

2. The future of liquid verbs is generally uncontracted; *e.g.* ἀγγελέω [ἀγγελῶ]. A few liquid themes form their first aorist with the tense-sign σ; *e.g.* ἐκέλσαμεν [ᾠκέιλामεν (ὀκέλλω)] (κέλλω), ὤρσε [ὄρρυμι].

3. A few verbs form the first aorist active and middle without σ; *e.g.* ἔχευα and χεῦα [ἔχεα] (χέω = χεύω), ἔσσευα (σεύω), ἠλεύατο, ἀλέασθαι (ἀλεύομαι), ἔκηα [ἔκανσα], subj. κήομεν [καύσωμεν], infin. κῆαι [καῦσαι] (καίω).

4. ο and ε sometimes take the place of α as intermediate vowels of the first aorist; *e.g.* ἵξον, ἵξες (ἰκνέομαι), δύσето (δύω). The same thing is seen in the imperatives βήσεο (βαίνω) ὄρσεο and ὄρσεν (ὄρρυμι), ἀξετε (ἄγω), οἶσε (φέρω), and in the infinitives ἀξέμεναι, οἰσέμεναι.

21. FORMATION OF SECOND AORIST WITHOUT VARIABLE VOWEL.

Many verbs have a second aorist active and middle without a variable vowel, formed similarly to the second aorist of verbs in -μι. Of this formation there are many instances; *e.g.* ἔκτα, ἔκταν, ἔκτατο (stem κτα-, κτεν-), σύτο (σεύω), ἔχυτο (χέω), λύτο (λύω), optatives φθίμην, φθίτο, infin. φθίσθαι, ptc. φθίμενος (φθί-ν-ω), imperatives κλῦθι, κλῦτε (κλύω), ἔβλητο, βλήσθαι (βάλλω), ἄλτο (ἄλλομαι), δέκτο (δέχομαι), ἔμικτο and μίκτο (μίγνυμι) ὄρτο, ὄρσο (ὄρνυμι). The imperatives κέκλυνθι, κέκλυτε are similarly formed, from a reduplicated theme.

22. FORMATION OF PERFECT AND PLUPERFECT.

1. In the forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω), we see the same doubling of the initial consonant of the theme after the augment (reduplication), as if the theme began with ρ.

*Εοικα (FeFouka), ἔολπα (FeFolpa), ἔοργα (FeForga), when the lost consonants are supplied, are seen to have the full reduplication.

In δέχεται [δεδεγμένοι εἰσί] the reduplication has been lost, and it is irregular in δείδεγμαι [δέδεγμαι] (δέχομαι) and δείδουκα [δέδοικα], δείδια [δέδια].

2. The first perfect is formed from vowel-verbs only, and is rare.

3. The second perfect is common, but always wants the aspiration; *e.g.* κέκοπα [κέκοφα] (κόπτω). There frequently occur, from vowel-verbs, forms without the tense-sign κ, and perfect participles thus formed are particularly common; *e.g.* πεφύκασι [πεφύκασι] (φύω), κεκμηῶτι [κεκμηκότι] (κάμνω), τεθνηῶτας [τεθνηκότας] (θνήσκω).

4. In the pluperfect the endings -εᾶ, -εᾷς, -εε(ν), contracted εἰ(ν) or η, appear; *e.g.* ἦδεα [ἦδη], ἦδεε [ἦδει].

REMARK. Compare ἦδεα = Fηδ-εσαμ with Lat. vid-eram; ἦδεας = Fηδ-εσας with vid-eras; ἦδεσαν = Fηδ-εσαντ with vid-erant. The Greek pluperfect is thus seen to be, like the Latin pluperfect, a compound tense, of which the last part doubtless contains the root εσ- of the verb εἰμί.

23. PASSIVE AORISTS.

1. The third plural indicative often ends in ν instead of σαν; *e.g.* ἔμιχθεν [ἐμίχθησαν], φόβηθεν [ἐφοβήθησαν], τράφεν [ἐτράφησαν].

2. The subjunctive remains uncontracted; at the same time the ε of the passive sign is often lengthened into ει or η, and the following mood-sign (in the dual and 2, 3 pl.) shortened to ε or ο; *e.g.* δαείω [δαῶ] (theme δα-, διδάσκω), δαμείης or δαμήης [δαμήης] (δάμνημι).

REMARK. A peculiar form is *τραπέιομεν*, 2 aor. pass. from *τέρπω*. This arises by metathesis from *ταρπέιομεν* [*ταρπῶμεν*].

24. VERBS IN -ΜΙ.

1. By the side of the ordinary forms of the present indicative of verbs in -μι, there occur also forms as if from presents in -εω and -ωω; e.g. *τιθεῖ* [*τίθῃσι*], *διδοῖ* [*δίδωσι*].

2. As the ending of the third person plural of the imperfect and second aorist indicative active, ν often takes the place of -σαν; e.g. *ἔεν* [*ἔεσαν*], *ἔσταν* *στάν* [*ἔστησαν*], *ἔβαν* *βάν* [*ἔβησαν*], *ἔφαν* *φάν* [*ἔφασαν*], *ἔφυν* [*ἔφυσαν*].

3. In the second aorist subjunctive active, the mood-sign is sometimes shortened and the stem-vowel lengthened. Thus arise such forms as: *θεῖω* [*θῶ*], *θείης* *θήης* [*θῆς*], *στήης* [*στῆς*], *γνώω* [*γνῶ*], *δώησι* (*δῶησι*) *δῶη* [*δῶ*]. Sometimes α of the stem is weakened into ε, and this again protracted into ει. Thus arise the forms *βέιομεν* [*βῶμεν*], *στέωμεν*, *στέιομεν* [*στώμεν*].

4. The following are the forms of the so-called irregular verbs in -μι which do not occur in the Attic dialect.

(a) From *ἵμι*: 3 pl. pres. indic. act. *λεῖσι*, 3 sing. subj. *ἵησι*, infin. *λέμεναι*, ipf. 1 sing. *ἴεν*, 3 pl. *ἴεν*, aor. indic. act. 1 sing. *ἔηκα*, 3 pl. *ἔσαν*, subj. 1 sing. *μεθ-είω*, 3 sing. *ῆσι*, *ἄν-ῆη*, infin. *μεθ-έμεν*, 3 pl. 2 aor. indic. *ἔντο*.

(b) From *εἴμι*: 2 sing. pres. indic. *εἴσθα*, subj. 2 sing. *ἵησθα*, 3 sing. *ἵησιν*, 1 pl. *ἵομεν*, 3 sing. opt. *ἰέη*, infin. *ἵμεν(αι)*, ipf. 1 sing. *ῆϊα*, *ῆϊον*, 3 sing. *ῆϊε(ν)* *ῆε(ν)*, 1 pl. *ῆομεν*, 3 pl. *ῆϊσαν* *ῆϊσαν* *ῆϊον*, fut. *εἴσομαι*, 1 aor. *εἰσάμην* and *εἰσάμην*.

(c) From *εἰμί*: pres. indic. 2 sing. *ἔσσί* *εἰς*, 1 pl. *εἰμέν*, 3 pl. *ἔασιν(ν)*, subj. 1 sing. *ἔω* *μετ-είω*, 2 sing. *ἔης*, 3 sing. *ἔησι* *ῆσι* *ἔη*, 3 pl. *ἔωσιν(ν)*, opt. 2 sing. *ἔοις*, 3 sing. *ἔοι*, inv. *ἔσσο*, infin. *ἔμμεν(αι)* and *ἔμεν(αι)*, ptc. *ἔών* *ἔούσα* *ἔόν*, etc., ipf. 1 sing. *ῆα* *ῆα* *ῆον*, 1 sing. *ἔησθα*, 3 sing. *ῆεν* *ῆην* *ῆην*, 3 pl. *ῆσαν*, fut. 3 sing. *ἔσσεται* *ἔσσειται*.

(d) From *οἶδα*: 2 pf. indic. 2 sing. *οἶδας*, 1 pl. *οἶμεν*, subj. 1 sing. *οἶδέω*, 1 pl. *οἶδομεν*, 2 pl. *οἶδετε*, infin. *οἶμεν(αι)*, ptc. fem. *οἶδύα*, plupf. 2 sing. *οἶδης*, 3 sing. *οἶδῃ* *οἶδε*, 3 pl. *οἶσαν*, fut. *οἶδήσω*.

(e) From *ἤμαι*: pres. indic. 3 pl. *ἔαται* and *εἵαται*, ipf. 3 pl. *ἔατο* and *εἵατο*.

(f) From *κείμεναι*: pres. indic. 3 pl. *κεῖται* *κέαται* *κείονται*.

25. ITERATIVE FORMS.

The endings *-σκον* and *-σκόμην* indicate repetition of the action, whence they are called *iterative endings*. They do not occur in the same sense in the Attic dialect. Iterative forms have the inflection of the imperfect indicative of verbs in *ω*, and are rarely, if ever, augmented. The iterative terminations are attached to the present stem and to the second aorist stem of verbs in *ω* by the intermediate vowel *ε*, rarely *α*; e.g. *ἔχ-ε-σκον*, *ρίπτ-α-σκον*, *φύγ-ε-σκε*. When joined to the first aorist stem, these endings follow directly after the suffix *-σα-* of the aorist indicative; e.g. *ἔλδσα-σκε*. Verbs in *μ* append the iterative endings directly to the stem; e.g. *στά-σκειν*, *ζωνύσκειτο*, *ἔ-σκον* (= *ἔσ-σκον*).

NOTE. — The term *theme* is everywhere employed in the preceding sections instead of *verb-stem*, to designate the fundamental form of the verb from which the various tense-stems are made.

The term *variable vowel* is used instead of *connecting vowel*.

THE ILIAD.

BOOK I.

Sing, Muse, the Wrath of Achilles, fatal, but foreordained

Μῆνιν ᾄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
σὺλομένην, ἣ μῦρ' ἸἈχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν
οἰωνοῖσι τε παῶσι — Διὸς δ' ἐτελείετο βουλή —
ἔξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

*The cause: Apollo's priest, Chryses, came in state with gifts
to redeem his daughter:*

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί,
οὐνεκα τὸν Χρυσὴν ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης. ὁ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν,
λῦσόμενός τε θυγατρᾶ φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς.
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

And thus addressed the Greeks :

Ἄτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
 παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι, 20
 αἰζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Most approve : not Agamemnon, who dismisses him scornfully.

Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί
 αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερόν δ' ἐπὶ μῦθον ἔτελλεν· 25

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω,
 ἢ νῦν δηθύνοντ', ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῦ.
 την δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῃ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἰστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώσσαν·
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήσῃ.

Chryses departs sadly, and prays to Apollo for vengeance.

Ὡς ἔφατ'· ἔδεισεν δ' ὁ γέρον καὶ ἐπείθετο μῦθον·
 βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάγευθε κιῶν ἡρᾶθ' ὁ γεραίος 35
 Ἀπόλλωνι ἀνάκτι, τὸν ἡὔκομος τέκε Λητώ·

Κλύθι μεν, Ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας.
 Κίλλαν τε ζαθέην, Τενέδοιό τ' ἐφίφι ἀνάσσεις,
 Σμινθεῦ, εἰποτέ τοι χαλρεντ' ἐπὶ νηὸν ἔρεψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πλοῖνα μηρὶ ἔκκη 40

ταύρων ἢδ' αἰγῶν, τόδε μοι κρήνηνον ἐέλωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Apollo hears: and begins to slay the Greeks with his bolts.

᾽Ως ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,
τῷ δ' ὤμδισιν ἔχων ἀμφηρέφεια τε φαρέτρην· 45
ἐκλαγγάζαν δ' ἄρ' οἷστοι ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὁ δ' ἦε νυκτὶ εἰκόως.
ἔζειτ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὼν ἔηκεν·
δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέοιο βιοῖο.
οὐρήας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς· 50
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφείεις,
βάλλ'· αἰεὶ δὲ πυραὶ νεκύνων καίοντο θαμειαί.

Achilles calls an assembly, and proposes to ask advice of a seer.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο·
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
οἱ δ' ἔπει οὖν ἤγεσθην, ὀμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
Ἄτρεϊδη, νῦν ἄμμε παλιμπαγχθέντας ὁτὼ
ἀψ' ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμῇ καὶ λοιμὸς Ἀχαιοῦς.
ἀλλ' ἄγε δὴ τινα μάντιν ἐρελομεν, ἢ ἱερεῖα,
ἢ καὶ ὄνειροπόλου — καὶ γάρ τ' ὄναρ ἐκ Διὸς ἔστιν —
ὅς κ' εἴποι, ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων, 65
εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης·
αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λουγὸν ἀμύναϊ.

Calchas, the soothsayer, asks leave to speak freely :

Ἦτοι ὃγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὃχ' ἄριστος·
 δς ἤδη τὰ τ' ἐόντα, τὰ τ' ἐσσόμενα, πρό τ' ἐόντα, 70
 καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν· ✕
 ὦ Ἀχλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
 μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἄνακτος. 75
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καὶ μοι ὁμοσσον,
 ἦ μὲν μοι πρόφρων ἔπεςιν καὶ χερσὶν ἀρήξειν.
 ἦ γὰρ ὀτομαι ἄνδρα χολωσέμεν, δς μέγα πάντων
 Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσων γὰρ βασιλεύς, ὅτε χῶσεται ἀνδρὶ χερήϊ· 80
 εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
 ἐν στήθεσσι ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

And Achilles having reassured him, he announces that the daughter of Chryses must be restored.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 θαρσήςσας μῦλα εἰπὲ θεοπρόπιον ὅτι οἴσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ὧτε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὐ τις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἴπῃς, 90
 δς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσῃσεν καὶ ἤνδα μάντις ἀμύμων·
 οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης,

ἄλλ' ἔνεκ' ἄρητῆρος, δν ἡτήμῃσ' Ἀγαμέμνων,
οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
γούνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος, ἥδ' ἔτι δώσει·
οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λουγὸν ἀπώσει,
πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
ἀπριάτην, ἀνάποιον, ἄγειν θ' ἱερὴν ἑκατόμβην
εἰς Χρῦσῃν· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν. 100

*Agamemnon wrathfully consents, but insists on obtaining
another gift in place of her.*

Ἦτοι οὖν ὥς εἰπὼν κατ' ἄρ' ἔζητο· τοῖσι δ' ἀνέστη
ἦρως Ἀτρεΐδης εὐρυκρεῖων Ἀγαμέμνων,
ἀγνύμενος· μένεος δέ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην.
Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν· 105
Μάντι κακῶν, οὐ πάποτε μοι τὸ κρήγῃον εἶπας·
αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος, οὔτ' ἐτέλεσσας·
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
ὥς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, 110
οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
οὐκ ἔβελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
οἴκοι ἔχειν. ✕ καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθην ἐστὶ χερεῖων,
οὐ δέμας, οὐδὲ φυήν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα. 115
ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
Ἀργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν.
λεῦσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ. 120

Achilles says he shall have it when Troy is sacked: Agamemnon reviles and threatens him, yet orders Chryseis to be restored.

Τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης διὸς Ἀχιλλεύς·
 Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων·
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί που ἴδμεν ξυνήϊά κείμενα πολλά·
 ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἱ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξ ἄλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 μὴ δὴ οὕτως, ἀγαθὸς περ ἑών, θεοεΐκελ' Ἀχιλλεῦ,
 κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
 ἢ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς
 ἥσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται —
 εἰ δέ κέ μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις. 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσήτιδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 ἢ Αἴας, ἢ Ἰδομενεὺς ἢ διὸς Ὀδυσσεύς, 145
 ἢ ἐσύ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν Ἐκάεργον ἱλάσσεαι ἱερὰ ρέξας.

Achilles replies : We have fought and toiled for you, and now you threaten to take our spoil from us : I will return to Phthia.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ὦ μοι, ἀναιδείῃν ἐπιειμένε, κερδαλεόφρον·
 πῶς τίς τοι πρόφρων ἔπεςιν πείθηται Ἀχαιῶν, 150
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἴφι μάχεσθαι ;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος· ἐπεὶ οὐ τι μοι αἵτιοί εἰσιν·
 οὐ γὰρ πάποτ' ἐμὰς βοὺς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ, 155
 καρπὸν ἐδηλήσαντ'· ἐπεὶ ἡ μάλα πολλὰ μεταξὺ
 οὔρεά τε σκίοντα, θάλασσά τε ἡχίησσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρης,
 τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα,
 πρὸς Τρώων — τῶν οὐ τι μετατρέπη, οὐδ' ἀλεγίζεις — 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε' Ἀχαιοὶ
 Τρώων ἐκπέρσωσ' εὐ ναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἰμι Φθίηνδ', ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν,
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' οἶω, 170
 ἐνθάδ' ἄτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύζειν.

Agamemnon answers with scorn, and vows to take Briseis, Achilles' captive, from him.

Τὸν δ' ἡμείβετ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων·
 φεύγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε

λίσσομαι εἵνεκ' ἐμείω μένειν· πάρ' ἔμουγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητιάτα Ζεὺς. 175
 ἔχθιστος δέ μοι ἔσσι Διοτρεφέων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
 ὥς ἔμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον, 185
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας· ὄφρ' εὖ εἰδῆς
 ὅσσον φέρτερός εἰμι σέθεν, στυγῆν δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθῆμεναι ἄντην.

Achilles, doubtful what to do in his wrath, is checked by Athena.

Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέφοι ἦτορ
 στήθεσσι λαοίοισι διάνδιχα μερμήριξεν,
 ἣ δ' γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρτίζοι,
 ἥε χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
 εἰς ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθῆνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὅπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἷφ' φαινομένη· τῶν δ' ἄλλων οὔτις ὄρατο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτῆκα δ' ἔγνω
 Παλλὰδ' Ἀθηναίην· δεινὰ δέ οἱ ὅσσε φάαυθεν. 200
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
 ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαι ;
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀτῶ·
 ἧς ὑπεροπλήσι τάχ' ἄν ποτε θυμὸν ὀλέσση.

205

She bids him abate his anger ; and he obeys.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί·
 ἀλλ' ἦ τοι ἔπεςιν μὲν ὀνειδισον, ὥς ἔσεται περ.
 ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχειο, πείθεο δ' ἡμῖν.

210

Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 χρὴ μὲν σφωττερόν γε, θεά, ἔπος εἰρύσασθαι,
 καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον.
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.

215

Ἦ καὶ ἐπ' ἀργυρῇ κώπῃ σέθε χεῖρα βαρεῖαν·
 ἄψ δ' ἐς κρυλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθῃσεν
 μύθῳ Ἀθηναίης· ἣ δ' Οὐλυμπόνδε βεβήκει
 δῶματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

220

Achilles charges Agamemnon with cowardice : and swears by his staff that the Greeks will one day find the want of him.

Πηλεΐδης δ' ἐξαυτίς ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὔπω λῆγε χόλοιο·

Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θώρηχθῆναι,

225

οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἢ πολὺ λῳΐόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαίρεισθαι, ὅστις σέθεν ἀντίον εἴπη. 230
 δημοβόρος βασιλεύς, ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις·
 ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τόδε σκήπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄξους 235
 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν δρεσσι λέλαιπεν,
 οὔδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν υἷες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε θέμιστας
 πρὸς Διὸς εἰρύεται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἴξεται υἷας Ἀχαιῶν 240
 σύμπαντας· τοῖς δ' οὔ τι δυνήσεται ἀχνύμενός περ
 χραϊσμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνου
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθὶ θυμὸν ἀμύξεις,
 χῳόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
 Ὡς φάτο Πηλεΐδης· ποτὶ δέ σκήπτρον βάλε γαίῃ, 245
 χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·

*The aged Nestor advises moderation: let them listen to him, as
 heroes of old have done, and lay aside wrath.*

Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
 ἡδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθιάθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνασσειν—
 ὃ σφιν ἐν φρονέων ἀγορήσατο καὶ μετέειπεν·

ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαίαν ἰκάνει·
 ἢ κεν γηθήσαι Πριάμος, Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα πυθολάτο μαρναμένοιν, ✓
 οἱ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμείω.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοισιν, ἥεπερ ὕμιν, 260
 ἀνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οἵ γ' ἀθέριζον.
 νῦν γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.] 261
 κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὀρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσσαν·
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλειον, ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπῆς γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 τῶν, οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.
 καὶ μὲν μευ βουλέων ξύνιεν, πείθοντό τε μῦθον.
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺν τόνδ', ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 μήτε σύ, Πηλεΐδην, ἔθειλ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτούχως βασιλεύς, ὅτε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὃ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδην, σὺν δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλεΐ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Agamemnon pleads that Achilles' pride is intolerable: and Achilles replies that he will not obey. As for the maiden, he will not resist her surrender: but he defies them to take any thing else.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὃδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι ὀτῶ.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἑόντες, 290
τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήδην ἡμέλβετο δῖος Ἀχιλλεύς·
ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπεῖξομαι, ὅττι κεν εἴπῃς·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295
[σήμαιν'· οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι ὀτῶ.]
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
χερσὶ μὲν οὗτοι ἐγὼ γε μαχήσομαι εἵνεκα κούρης,
οὔτε σοί, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων, ἃ μοί ἐστι θοῇ παρὰ νηὶ μελαίνῃ, 300
τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνῶωσι καὶ οἶδε·
αἰψά τοι αἶμα κελαινὸν ἐρώσει περὶ δουρί.

Chryseis is sent away, and sacrifices are offered.

Ὡς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν,
ἀνστήτην· λύσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔτσας
ἦε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην

βῆσε θεῶ· ἀνὰ δὲ Χρυσήϊδα καλλιπάρηγον 310
 εἶσαν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ἕγρὰ κέλευθα,
 λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν. *μεγαλὴ βοήθη*

οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον· 315
 ἔρδον δ' Ἀπόλλωνι τελέεσσας ἐκατόμβας

ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
 κνίσῃ δ' οὐρανὸν ἵκεν, ἐλισσομένη περὶ καπνῶ.

Agamemnon sends heralds to fetch Briseis from Achilles' tent.

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
 λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ.
 ἀλλ' ὃ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν, 320
 τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·

Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
 χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηγον·
 εἰ δέ κε μὴ δώσῃσι, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται. 325

Ὡς εἰπὼν προῖτι, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

*They go reluctantly : but Achilles welcomes them and gives them
 the maiden, making them witnesses of his wrongs.*

τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
 Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἱκέσθην.
 τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ
 ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
 τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆᾳ
 στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο.
 αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,

ἄσπον ἴτ'· οὐ τι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
 δ σφῶϊ προῖει Βρισηΐδος εἵνεκα κούρης.

ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην
 καὶ σφῶϊν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340
 χρειῶ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοιῇσι φρεσὶ θύει·
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅπως οἱ παρὰ νηυσὶ σοοὶ μαχέοντο Ἀχαιοί.

Ἦς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἐταίρῳ· 345
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηρον,
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·
 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.

Achilles sits alone on the shore, and complains to his mother Thetis.

Αὐτὰρ Ἀχιλλεὺς
 δακρύσας ἐτάρων ἄφαρ ἔξετο νόσφι λιασθείς
 θῖν' ἐφ' ἁλὸς πολιῆς, ὁρόων ἐπὶ οἶνοπα πόντον· 350
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·

Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔοντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

She asks him the cause of his grief.

Ἦς φάτο δάκρυ χέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
 ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
 καρπαλίμως δ' ἀνέδυν πολιῆς ἁλός, ἥντ' ὀμίχλῃ·

καί ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
 Τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
 ἐξαύδα, μὲν κεύθε νόφ· ἵνα εἶδομεν ἄμφω.

*He tells the tale, how Chryses took his daughter back, and
 Agamemnon stole away Briseis.*

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 οἶσθα· τί ἦ τοι ταῦτ' εἰδυῖη πάντ' ἀγορεύω ; 365
 ὠχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρῃον.
 Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέφ' ἀνὰ σκήπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
 ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
 αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἡμδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
 χωόμενος δ' ὁ γέρων πάλιν ὄχρετο· τοῖο δ' Ἀπόλλωνι 380
 εὐξαμένον ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δὲ νυ λαοὶ
 θνήσκον ἐπασσύτεροι· τὰ δ' ἐπώχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρουε θεοπροπίας Ἑκάτοιο· 385
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·

Ἄτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νητὶ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
 κούρην Βρισηΐδος, τὴν μοι δόσαν υἱὲς Ἀχαιῶν.

*And bids her intercede with Zeus, by her former services to him,
 to aid the Trojans.*

ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·
 ἐλθοῦς Ὀϋλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
 ἦ ἔπει ὦνησας κραδίην Διός, ἥ ἐ καὶ ἔργῳ. 395
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
 οἷα ἐν ἀθανάτοισιν ἀεικέα λουγὸν ἀμύναι,
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἐλθοῦσα, θεά, ὑπελύσαιο δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσας ἐς μακρὸν Ὀλυμπον,
 δν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων — ὁ γὰρ αὐτε βίη οὐ πατὴρ ἀμείνων —
 δς ῥα παρὰ Κρονίωνι καθέζετο, κύδει γαίῳν. 405
 τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέξεο, καὶ λαβὲ γούνων,
 αἶ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσι ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

She grieves for him, but promises to pray Zeus, when he returns from his banqueting with the Aethiopians. Then she departs.

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα ;
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 ἦσθαι· ἐπεὶ νύ τοι αἴσα μίνυνθά περ, οὐ τι μάλα δὴν·
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῃ
 εἰμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίῳηται. 420
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότε ἔπειτά τοι εἰμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γονάσομαι, καὶ μιν πείσεσθαι ὄτω.
 ὦς ἄρα φωνήσας ἀπεβήσето· τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
 τὴν ῥα βίη ἀέκοντος ἀπηύρων. 430

Odysseus arrives at Chryse, and restores Chryseis.

Αὐτὰρ Ὀδυσσεὺς
 εἰς Χρυσήν ἵκανε, ἄγων ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ·
 ἰστὸν δ' ἰστοδόκη πέλασαν, προτόνοισιν ὑφέντες,
 καρπαλίμως· τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·

ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·

ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·

ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.

τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 44c

πατρὶ φίλῳ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·

ᾠ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,

παιῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἐκατόμβην

ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,

ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν. 44b

Chryses receives her gladly, and prays Apollo to avert the plague.

ᾠς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων

παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἐκατόμβην

ἔξείης ἔστησαν ἑὺδμητον περὶ βωμόν·

χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο, χεῖρας ἀνασχών· 450

Κλύθι μεν, Ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας,

Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφὶ ἀνάσσεις·

ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,

τίμησας μὲν ἐμέ, μέγα δ' ἱψαιο λαὸν Ἀχαιῶν·

ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455

ἦδη νῦν Δαναοῖσιν αἰεκέα λουγὸν ἄμυνον.

ᾠς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

They sacrifice, feast, and go to rest.

αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,

αἰέρυσαν μὲν πρῶτα καὶ ἔσφαζαν καὶ ἔδειραν,

μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν, 46c

δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.

καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον

λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο.
 μίστυλλον τ' ἄρα τάλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465
 ὦπτησάν τε περιφραδεως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐτίσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470
 νώμῃσιν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
 καλὸν αἰδούντες παιήονα, κοῦροι Ἀχαιῶν,
 μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπειτ' ἀκούων.
 Ἥμος δ' ἥελιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν, 475
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.

And at dawn return.

ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
 τοῖσιν δ' ἔκμενον οὖρον ἱεὶ ἐκάεργος Ἀπόλλων.
 οἱ δ' ἰστὸν στήσαντ', ἀνὰ θ' ἰστία λευκὰ πέτασσαν. 480
 ἐν δ' ἄνεμος πρήσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα
 στεῖρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
 ἣ δ' ἔθεεν κατὰ κύμα, διαπρήσσουσα κέλευθον.
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
 νῆα μὲν οἳ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Achilles pines in solitude.

Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισιν,
 Διογενὴς Πηλῆος υἱός, πόδας ὠκὺς Ἀχιλλεύς·

οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490
οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

The gods return, and Thetis makes her prayer to Zeus.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοιοῦ δυωδεκάτῃ γένητ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔοντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθεται 495
παιδὸς ἐοῦ, ἀλλ' ἣ γ' ἀνεδύσεται κύμα θαλάσσης,
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε·
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλων,
ἀκροτάτῃ κορυφῇ πολυδεϊράδος Οὐλύμπιοιο.
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλούσα,
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἣ ἔπει ἣ ἔργω, τόδε μοι κρήνην ἐέλωρ·
τίμησόν μοι νιόν, δς ὠκυμορώτατος ἄλλων 505
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
νιὸν ἐμὸν τίσωσιν ὀφέλλωσίν τέ ἐ τιμῇ. 510

He sits silent: and she prays him a second time to reply.

Ὡς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὥς ἤψατο γούνων,
ὧς ἔχειτ' ἐμπεφυῖα, καὶ εἵρετο δεῦτερον αὐτῆς·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἣ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὄφρ' ἐὺ εἰδῶ, 515
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι.

*He in wrath bids her depart, for fear of Hera: yet assents
to her prayer.*

Τὴν δὲ μεγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 ἥ δὲ Λοίγια ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις
 Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὀνειδείους ἐπέεσσιν.
 ἥ δὲ καὶ αὐτως μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν 52^a
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
 Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποίθῃς·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 52^b
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
 οὐδ' ἀτελεύτητον, ὅ τι κεν κεφαλῇ κατανεύσω.

*After he has nodded, and Thetis has gone, he returns to his throne;
but Hera, observant, asks him who has been in counsel with him.*

Ἥ, καὶ κτανέησιν ἐπ' ὀφρύσι νεύσε Κρονίων·
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλύμπου. 53^o
 Τὼ γ' ὥς βουλευσάντε διέτμαγεν· ἥ μὲν ἔπειτα
 εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστην
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 μείναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
 ἡγνολήσεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
 ἀντίκα κερτομίοισι Δία Κρονίωνα προσηΐδα·

Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βουλὰς; 54^o

αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἔοντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσης.

Zeus reveals her curiosity.

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμούς ἐπιέλπεο μύθους 545
εἰδήσειν· χαλεποὶ τοι ἔσονται, ἀλόχῳ περ εὐόσῃ.
ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκούμεν, οὔτις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται, οὔτ' ἀνθρωπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μή τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα. 550

She discloses her suspicions of Thetis.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
καὶ λίην σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ·
ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι ἄσος' ἐθέλησθα.
νῦν δ' αἰνῶς δειδοῖκα κατὰ φρένα μή σε παρείπῃ 555
ἀργυρόπεζα Θέτις, θυγάτηρ ἄλλοιο γέροντος.
ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
τῇ σ' ὀίω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα
τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

With angry threats he silences her.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560
δαιμονίη, αἰεὶ μὲν ὀίεται, οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὔ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσει· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ· 565
 μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς' ἐν Ὀλύμπῳ,
 ἴσσουν ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέλω.
 Ἦς ἔφατ'· ἔδεισεν δὲ βοῶπις πότνια Ἥρη·
 καὶ ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
 ὥχθησαν δ' ἰνὰ δῶμα Διὸς θεοὶ Οὐρανῖωνες. 570

Hephaistos counsels submission :

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ ἥρα φέρων, λευκωλένῳ Ἥρῃ·
 Ἥ δὴ λούγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὧδε,
 ἐν δὲ θεοῖσι κολφὸν ἐλαύνετον· οὐδέ τι δαιτὸς 575
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῳ ἐπὶ ἥρα φέρειν Διῖ, ὅφρα μὴ αὐτε
 νεικελήσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραῆξ.
 εἵπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580
 ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
 ἀλλὰ σὺ τὸν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 αὐτίκ' ἔπειθ' Ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν.

*Gives her the cup, and warns her by his own punishment
 to endure.*

Ἦς ἄρ' ἔφη· καὶ ἀναίξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν· 585
 Τέτλαθι, μήτηρ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
 μὴ σε φίλῃν περ εὐόσαν ἐν ὀφθαλμοῖσιν ἰδῶμαι
 θεινομένην· τότε δ' οὐ τι δυνήσομαι, ἀχνύμενός περ,
 χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
 ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳ.
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίφ καταδύντι
 κάππεσον ἐν Δήμῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
 ὣς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη· 595
 μειδήσασα δὲ παιδὸς ἐδέξατο χεiri κύπελλον.

*The gods, with laughter at Hephaistos, banquet till sundown,
 and then retire to rest.*

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 ῥυνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

ὣς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἑτῆς,
 οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ᾄδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡελίοιο, 605
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἥχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυῆεις,
 Ἥφαιστος, ποίησεν ἰδυίησι πραπίδεσσιν.

Ζεὺς δὲ πρὸς δν λέχος ἦι Ὀλύμπιος ἀστεροπητής,
 ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι. 610
 ἔνθα καθεὺδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

THE ILIAD.



BOOK II.

Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἀνέρες ἵπποκορυσται
εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
τιμῆσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, 5
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Βάσκ' ἴθι, οὐδὲ Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω. 10
θωρήξαι ἐκέλευε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρύανγιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρῃ λισσομένη· Τρώεσσι δὲ κῆδὲ ἐφῆπται. 15
Ὡς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.

καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν

εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῶ νῆϊ ἑοικώς, 25
 Νέστορι, τὸν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων·
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος Ὀνειρος·

Εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος ἵπποδάμοιο;
 οὐ χρή παννύχιον εὐδειν βουληφόρον ἄνδρα,
 φ' λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν. 25
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὃς σευ, ἄνευθεν ἐών, μέγα κήδεται ἥδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγκιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρην λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθῃ
 αἰρεῖλτω, εὖτ' ἂν σε μελίσφρων ὕπνος ἀνήγῃ.

*In false confidence, Agamemnon awakes, arms himself, and at
 dawn summons the host to an assembly.*

Ὡς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 νήπιος· οὐδὲ τὰ ἤδη, ἃ ῥα Ζεὺς μῆδετο ἔργα.
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40
 ἔγρετο δ' ἐξ ὕπνου· θεῖή δέ μιν ἀμφέχυντ' ὁμφῇ.
 ἔζητο δ' ὀρθωθείς· μαλακὸν δ' ἐνδυνε χιτῶνα,
 καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον. 45

εἵλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

Ἦώς μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,
Ζητὴ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.

50

*First, however, he calls a council of elders and tells them
his dream.*

Βουλὴ δὲ πρῶτον μεγαθύμων ἔξε γερόντων,
Νεστορέη παρὰ νητὶ Πυλουργέος βασιλῆος·
τοὺς ὃ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλὴν·

55

Κλύτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
ἄμβροσίνην διὰ νύκτα· μάλιστα δὲ Νέστορι δίφ
εἰδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἐφείκει.

στή δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ἔειπεν·
εὐδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο;

60

οὐ χρὴ παννύχιον εὐδεῖν βουληφόρον ἄνδρα,
ὃ λαοὶ τ' ἐπιτετράφεται, καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὃς σευ, ἀνευθεν ἐών, μέγα κήδεται ἠδ' ἐλεαίρει.

θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυνδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαργιαν

65

Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας

Ἥρην λισσομένην· Τρώεσσι δὲ κήδε' ἐφήπται

ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν.—ᾧς ὁ μὲν εἰπὼν
ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνήκεν.

70

He will make trial of the Greeks' spirit, bidding them sail away, while the chiefs must restrain them.

ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ἱμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

75

Nestor replies: Another man we had doubted, but the King's dream must be obeyed.

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
 ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·

Ἦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,
 ψεῦδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.

80

ὣς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.

*The people swarm in like bees, and the heralds make silence;
 Agamemnon, with his sacred sceptre, stands up,*

οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,
 σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἥ ὅτε ἔθνεα εἰσι μελισσᾶν ἀδινάων
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
 αἱ μὲν τ' ἔνθα ἄλῃς πεποτήχεται, αἱ δὲ τε ἔνθα·
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡϊόνος προπάρουθε βαθείης ἐστιχόωντο

85

9

ἰλαδὸν εἰς ἀγορὴν· μετὰ δὲ σφισιν ὅσσα δεδήκει,
 ὀτρύνουσ' ἵεναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορῇ, ὑπὸ δὲ στεναχίζετο γαῖα, 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφέας
 κήρυκες βοόωντες ἐρήτυον, εἵποτ' αὐτῆς
 οχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας,
 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100
 ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων·
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι·
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκε Ἀτρεί, ποιμένι λαῶν, 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ δ' ὧ' ἐρείσάμενος ἔπε' Ἀργείοισι μετηύδα·

*and speaks: Zeus will not let us win, as he promised, and we must
 return,—disgraced, for the Trojans are fewer than we.*

ὦ φίλοι, ἦρωες Δαναοί, θεράποντες Ἀρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ·
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεσι ἀπονέεσθαι·
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καὶ με κελεύει 115
 δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολλὴν ὤλεσα λαόν.
 [οὕτω πῶν Διὶ μέλλει ὑπερμενεῖ φίλον εἶναι,
 ὃς δὴ πολλῶν πολλῶν κατέλυσε κάρηνα,
 ἢδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἄπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐπω τι πέφανται.
 εἵπερ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῶές τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω, 125
 Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν,
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρώων δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεῦεν·
 πολλαὶ κεν δεκάδες δευοίαισι οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 πολλῶν ἐκ πολλῶν ἐγγέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέρσαι ἐν ναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβιάσσι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν.

The gathering is stirred, like waves or like heads of wheat by the wind, and the Greeks rush to launch their ships.

ὧς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρῖνεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορή, ὥς κύματα μακρὰ θαλάσσης
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὄρορ' ἐκίχθη πατρὸς Διὸς ἐκ νεφελῶν.

ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺν λήϊον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμύει ἀσταχύεσσιν·
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῷ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἅλα διάν,
 οὐρούς† τ' ἐξεκάθαιρον†. αὐτὴ δ' οὐρανὸν ἴκεν
 οἴκαδε ἰεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.

*There might have been mischief; but Hera stirred up Athena
 to speak to Odysseus.*

Ἐνθα κεν Ἀργελοισιν ὑπέρμορα νόστος ἐτύχθη,
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·

ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
 καὶ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιεν
 Ἀργεῖῃν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλονται φίλης ἀπὸ πατρίδος αἰῆς;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον.
 μῆδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.

ὦς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
 καρπαλίμως δ' ἔκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 εὖρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἕσταότ'· οὐδ' ὃ γε νηὸς εὐσσέλμοιο μελαίνης
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἔκανε.
 ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη·

She bids him for shame restrain the men; he runs to oðey.

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαῖαν,
φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες; 175
καδ δέ κεν εὐχολὴν Πριάμφῳ καὶ Τρωσὶ λίποιτε
'Αργεῖνν' Εἰλένῃν, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλονται, φίλης ἀπὸ πατρίδος αἰῆς;
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.

Ὡς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακῆσιος, ὅς οἱ ὀπήδει.
αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἐλθὼν 185
δέξατό οἱ σκῆπτρον πατρῷον, ἀφθιτον αἰεὶ·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

*The chiefs he warns to beware lest they mistake Agamemnon, and
make him wroth;*

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχέη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
Δαιμόνι, οὐ σε ἔοικε, κακὸν ὧς, δειδίσσεσθαι· 190
ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἴδρue λαούς·
οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·
νῦν μὲν πειρᾶται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν· 195
θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
τιμὴ δ' ἐκ Διὸς ἐστί, φιλεῖ δὲ ἐ μητίετα Ζεὺς.

the people, more roughly, to be quiet and obey their betters.

Ὀν δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ.
 Δαιμόνι, ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200
 οἷ σεο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
 οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
 οὐκ ἀγαθὸν πολυκοιρανίη· εἰς κοίρανος ἔστω,
 εἰς βασιλεύς, ὃ ἔδωκε Κρόνου πάϊς ἀγκυλομήτεω. 205
 [σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλευῆσσι.]

The people return to the assembly, all but the hideous wretch Thersites,

Ὡς ὃ γε κοιρανέων δῖεπε στρατόν· οἱ δ' ἀγορήνδε
 αὐτίς ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων
 ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210
 Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας.
 Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολῶα,
 ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύσιν,
 ἀλλ' ὃ τι οἱ εἴσαιτο γελόιον Ἀργείοισιν 215
 ἔμμεναι. αἷσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
 φορκὸς ἦν, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμον
 κυρτῷ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθεν
 φοξὸς ἦν κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ. 220
 τὼ γὰρ νεικέεσκε· τότ' αὖτ' Ἀγαμέμνονι δίφῳ
 ὀξέα κεκληγὼς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νεικέε μύθῳ·

who reviles Agamemnon for his greed, and the people for their slavishness.

Ἄτρεΐδῃ, τέο δὴ αὐτ' ἐπιμέμφεαι, ἥδ' ἐ χατίζεις ; 225
 πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
 πρωτίστ' ἔδιδον, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἢ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δῆσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν ;
 ἢ ἐ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότῃτι,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχεαι ; — οὐ μὲν ἔοικεν,
 ἀρχὸν ἔοντα, κακῶν ἐπιβασκόμεν υἱας Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιίδες, οὐκέτ' Ἀχαιοί· 235
 οἰκαδὲ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρα πέσσεμεν, ὅφρα ἴδῃται,
 ἢ ῥά τί οἱ χημεῖς προσαμύνομεν, ἢ ἐ καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
 ἢ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

But Odysseus rebukes and threatens him ;

Ὡς φάτο νεικεῖων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνέπαπε μύθῳ· 245
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χερειώτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον.

ἤν' οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 καὶ σφιν ὄνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἢ κακῶς νοστήσομεν υἱες Ἀχαιῶν.
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κυχήσομαι, ὥς νύ περ ᾧδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθεν αἰεκέσσι πληγῇσιν.

*and smites him, so that he sits silenced and weeping, while the
 others begin to laugh.*

Ὡς ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμων 205
 πληξεν· ὁ δ' ἰδνῶθη, θάλερόν δέ οἱ ἔκπεσε δάκρυ·
 σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
 σκήπτρου ὑπο χρυσεῖον· ὁ δ' ἄρ' ἔξετο, τάρβησέν τε·
 ἀλγῆσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὲ γέλασσαν· 270
 ᾧδε δὲ τις εἶπεσκεν, ἰδὼν ἐς πλησίον ἄλλον·
 ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
 βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν.
 ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὐ θῆν μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγῆνῳρ
 νεικείειν βασιλῆας ὄνειδείοις ἐπέεσσιν.

Athena marshals the multitude to hear, Odysseus.

ᾠς φάσαν ἢ πληθὺς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔστη, σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱες Ἀχαιῶν
 μῦθον ἀκούσειαν, καὶ ἐπιφρασάλατο βουλήν—
 ὃ σφιν ἐὺ φρονέων ἀγορήσατο, καὶ μετέειπεν·

*He speaks, of the shame to return empty, and of the great
 sign of the snake that ate the sparrow and her brood.*

Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχιστον θέμεναι μερόπτεσσι βροτοῖσιν· 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
 ὥστε γὰρ ἡ παῖδες νεαροί, χῆραί τε γυναῖκες,
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἡ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 καὶ γὰρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάῃ σὺν νηὶ πολυζύγῳ, ὅνπερ ἄελλαι
 χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζοιμ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
 αἰσχροὺς τοι δηρὸν τε μένειν, κενεὸν τε νέεσθαι.
 τλήτε, φίλοι, καὶ μέλαι' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἡ ἔτεδ' Ὀδυσσεὺς μαντεύεται ἡ καὶ οὐκί. 300
 εὖ γὰρ δὴ τότε ἴδμεν ἐνὶ φρεσὶν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·

χθιζά[†] τε καὶ πρώϊζ[†], ὅτ' ἐς Αὐλίδᾳ νῆες Ἀχαιῶν
ἠγερέθοντο, κακὰ Πριάμφ καὶ Τρωσὶ φέρουσαι·

ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμούς

305

ἔρδομεν ἀθανάτοισι τελέεσσας ἑκατόμβας,

καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·

ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,

σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,

βωμοῦ ὑπαίξας, πρὸς ῥα πλατάνιστον δρουσεν.

310

ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,

ᾧζον ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,

ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·

ἐνθ' ὃ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·

μήτηρ δ' ἀμφεποτάτο ὀδυρομένη φίλα τέκνα·

315

τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχῦαν.[†]

αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,

τὸν μὲν ἀρίζηλον θήκεν θεός, ὅσπερ ἔφηνεν·

λᾶαν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω·

ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἶον ἐτύχθη.

320

Whence Calchas had prophesied success in the tenth year.

ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,

Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·

τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;

ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,

ὄψιμον, ὀψιτέλεστον, δοῦ κλέος οὔποτ' ὀλεῖται.

325

ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,

ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·

ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὐθι,

τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.

κεῖνος τῶς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται.

330

ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.

Ἦς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν, αὐσάντων ὑπ' Ἀχαιῶν—
μῦθον ἐπαινήσαντες Ὀδυσσῆος θελοιο.

335

*Nestor bids Atreides disregard the foolish agitators, and divide the
host by tribes for battle.*

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότης Νέστωρ·

Ἦ πόποι, ἣ δὴ παισὶν εἰκότες ἀγοράασθε
νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.
πῇ δὴ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν ;
ἐν πυρὶ δὴ βουλαί τε γενοίατο, μήδεά τ' ἀνδρῶν, 340
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
αὐτῶς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδὲ τι μῆχος
εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν ἔχων ἀστεμφέα βουλήν,
ἄρχεῦ' Ἀργείοισι κατὰ κρατερὰς ὑσμῖνας· 345
τούσδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—
πρὶν Ἀργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι ἣ τε ψεύδος ὑπόσχεσις, ἥε καὶ οὐκί.
φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
τῷ μὴ τις πρὶν ἐπείγῃσθω οἰκόνδε νέεσθαι,
πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

ἀπτεύσθω ἥς νηὸς εὖσσελμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
 ἀλλά, ἄναξ, αὐτός τ' ἐν μήδεο, πείθεό τ' ἄλλῃ. 36α
 οὔτοι ἀπόβλητον ἔπος ἔσσεται ὅττι κεν εἴπω·
 κρίν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης, καὶ τοι πείθωνται Ἀχαιοί,
 γνῶσθι ἔπειθ', ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν, 36β
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνῶσθαι δ', ἣ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
 ἣ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Agamemnon praises his counsel, and bids them prepare for battle, and eat.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 ἦ μὰν αὐτ' ἀγορῇ νικᾷς, γέρας, υἱας Ἀχαιῶν. 370
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίλοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380
 ἦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·

ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηι. 385
οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
εἰ μὴ νύξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.
ιδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι
ἀσπίδος ἀμφιβρότης, περι δ' ἔγχεϊ χεῖρα καμείται·
ιδρώσει δέ τευ ἵππος, ἐύξοον ἄρμα τιταίνων. 390
ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς.

*The Greeks stir like waves : Agamemnon prepares a sacrifice
and calls the chiefs.*

ᾠς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών, 395
προβλήτῃ σκοπέλῳ· τὸν δ' οὐποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἢ ἐνθα γένωνται.
ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας καὶ δεῖπνον ἔλοντο.
ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰειγενετῶν, 400
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρης.
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
πίονα, πενταέτηρον, ὑπερμενεί Κρονίῳ·
κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος νιόν,
ἕκτον δ' αὐτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
ἦδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
βοῦν δὲ περίσσησάν τε καὶ οὐλοχύτας ἀνέλοντο· 410
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

Then offers this prayer.

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ' ἡέλιον δύναι καὶ ἐπὶ κνέφας ἐλθεῖν,
πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δητόιο θύρετρα, 415
Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι
πρηνέες ἐν κονίησιν ὁδὰξ λαζοῖατο γαῖαν.

They then sacrifice and feast.

Ὡς ἔφατ'· οὐδ' ἄρα πώ οἱ ἐπεκραλaine Κρονίων·
ἀλλ' ὄγε δέκτο μὲν ἰρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420
αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ οὐλοχύτας προβάλοντο,
ἀνέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυνσαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καὶ τὰ μὲν ἄρ' σχίλῃσιν ἀφύλλοισιν κατέκαιον· 425
σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἡφαίστοιο.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
μίστυλλον τ' ἄρα τᾶλλα, καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
ᾠπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτισης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

Nestor bids Agamemnon linger not, but gather the host for fight.

τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δήθ' αὖθι λεγώμεθα μηδ' ἔτι δηρὸν 435

ἀμβαλλώμεθα ἔργον, δὲ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγείροντων κατὰ νῆας·
 ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρῃα. 440
 Ὡς ἔφατ'· οὐδ' ἀπλήθυσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λυγυφθόγγοισι κέλευσεν,
 κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιοὺς.

They assemble, Athena helping to incite them,

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 οἱ δ' ἄμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θῦνον κρίνοντας· μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχχύσειοι ἠερέθονται,
 πάντες εὐπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος.
 σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν, 450
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὥρσεν ἐκάστω
 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ', ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαίαν.

like fire in a forest, or flocks of birds, or swarms of flies.

Ἦύτε πῦρ αἰδηλὸν ἐπιφλέγει ἄσπετον ὕλην 455
 οὐρεὸς ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγὴ·
 ὧς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
 αἰγλή παμφανώσα δι' αἰθέρος οὐρανὸν ἴκεν.
 Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδεῖρων, 460
 Ἀσίῳ ἐν λειμῶνι Καῦστρίου ἀμφὶ ῥέεθρα

ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
 κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμῶν·
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἐς πεδῖον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων·
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.
 Ἦῃτε μυιάων ἀδινάων ἔθνεα πολλὰ,
 αἵτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν, 470
 ὦρη ἐν εἰαρινῇ, ὅτε τε γλῆγος ἄγγεα δεύει·
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

*The leaders, like goatherds, order each his own flock: Agamemnon
 in the midst like a bull among the kine.*

Τοὺς δ' ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιν γέωσιν· 475
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
 ὑσμίνηνδ' ἰέναι· μετὰ δέ, κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ,
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 ἥῃτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

O Muses, aid me to tell the muster!

7 Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·
 ὑμεῖς γὰρ θεαὶ ἐστε, παρεστέ τε, ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·

οἷτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
 οὐδ' εἰ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἴεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνέλη· 490
 εἰ μὴ 'Ολυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ 'Ιλιον ἦλθον.
 ἄρχους αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

The Boeotians.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,
 'Αρκεσίλαός τε Προθοήνωρ τε Κλονίος τε· 495
 οἳ θ' 'Τρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν,
 Σχοῖνόν τε Σκῶλόν τε, πολύκημόν τ' 'Ετεωνόν,
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,
 οἳ τ' ἀμφ' 'Αρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ 'Ερύθρας,
 οἳ τ' 'Ελεῶν' εἶχον ἡδ' 'Τλην καὶ Πετεῶνα, 500
 'Οκαλέην, Μεδεῶνά τ', εὐκτίμενον πτολίεθρον,
 Κώπας, Εὐτρησὶν τε, πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' 'Αλάρτον,
 οἳ τε Πλάταιαν ἔχον, ἡδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' 'Τποθήβας εἶχον, εὐκτίμενον πτολίεθρον, 505
 'Ογχηστόν θ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον 'Αρνην ἔχον, οἳ τε Μίδειαν,
 Νίσάν τε ζαθέην, 'Ανθηδόνα τ' ἐσχατόωσαν·
 τῶν μὲν πεντήκοντα νέες κλόν· ἐν δὲ ἐκάστη
 κούροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνουν. 510

The Minyae-realm : its leaders sons of Ares.

Οἳ δ' 'Ασπληδόνα ναῖον ἰδ' 'Ορχομενὸν Μινύειον,
 τῶν ἡρχ' 'Ασκάλαφος καὶ 'Ιάλμενος, υἱες 'Αρης,

οὐς τέκεν Ἀστυόχῃ, δόμῳ Ἀκτορος Ἀζειδαο,
 παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβᾶσα,
 Ἀρηϊ κρατερῷ· ὁ δὲ οἱ παρελέξατο λάθρῃ· 515
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

The Phokians.

Αὐτὰρ Φωκίων Σχεδίδος καὶ Ἐπίστροφος ἦρχον,
 νύεες Ἰφίτου μεγαθύμου Ναυβολίδαο·
 οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήα, 520
 οἳ τ' Ἀνεμώρειαν καὶ Τάμπολιν ἀμφενέμοντο,
 οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἳ τε Αἰλαιαν ἔχον, πηγῆς ἐπὶ Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο·
 οἱ μὲν Φωκίων στίχας ἴστασαν ἀμφιέποντες· 525
 Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσسونτο.

The Locrians.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,
 ἀλλὰ πολὺν μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
 ἐγχεῖν δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς· 530
 οἱ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε Καλλιάρων τε,
 Βῆσσαν τε Σκάρφην τε καὶ Αὐγειαὶς ἐρατεινάς,
 Τάρφην τε Θρόνιον τε Βοαγρίου ἀμφὶ ρέεθρα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο
 Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

The Euboeans.

Οἳ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἀβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαιν,

Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺν πτολίεθρον,
οἳ τε Κάρυστον ἔχον, ἥδ' οἳ Στύρα ναιετάασκον·
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄξος Ἄρηος, 540
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἅμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,
αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελήσιν
ὠώρηκας ῥήξειν δητίων ἅμφι στήθεσσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο. 541

Athens and Salamis.

Οἳ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,
δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος Ἄρουρα,
καδ' δ' ἐν Ἀθήνῃς εἰσεν, ἐφ' ἐνὶ πίοι νηφ'·
ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἰλάονται 550
κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
τῷ δ' οὐ πῶ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ,
κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
Νέστωρ οἷος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν. 555
τῷ δ' ἅμα πεντήκοντα μέλαιναι νῆες ἔποντο.
Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
[στήσε δ' ἄγων, ἔν' Ἀθηναίων ἴσταντο φύλαγγες.]

Argos and the neighboring places.

Οἳ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
Ερμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας. 560
Τροιζήν', Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπιδαυρον,
οἳ τ' ἔχον Αἴγιαν, Μάσητά τε, κοῦροι Ἀχαιῶν·
τῶν αὖθ' ἡγεμόνευε βοήν ἀγαθὸς Διομήδης,

καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
 τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565
 Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος.
 συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
 τοῖσι δ' ἄμ' ὀγδῶκοντα μέλαινα νῆες ἔποντο.

Οἱ δὲ Μυκῆνας εἶχον, εὐκτίμενον πτολίεθρον,
 ἄφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς, 570
 Ὀρνεϊάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
 καὶ Σικυῶν', ὅθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
 οἳ θ' Ὑπερσηῖν τε καὶ αἰπεινὴν Γονόεσσαν,
 Πελλήνην τ' εἶχον, ἥδ' Αἰγίον ἀμφενέμοντο,
 Αἰγιαλὸν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρέϊαν· 575
 τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
 Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν,
 κυδιόων, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
 οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580

Sparta and the neighboring places.

Οἱ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
 Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέεσσην,
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγείας ἐρατεινάς,
 οἳ τ' ἄρ' Ἀμύκλας εἶχον, Ἐλος τ', ἔβαλον πτολίεθρον,
 οἳ τε Λάαν εἶχον, ἥδ' Οἴτυλον ἀμφενέμοντο· 585
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
 ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
 ἐν δ' αὐτὸς κίεν ᾗσι προθυμήσι πεποισῶς,
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἔτο θυμῷ
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἱ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,

καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἔθκτιτον Αἰπύ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον, ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος—
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ
Μοῦσαι αἰείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν — 600
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Arcadia.

Οἳ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἔν' ἄνδρες ἰγχιμαχῆται,
οἳ Φενεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605
Ῥίπην τε, Στρατίνην τε καὶ ἡνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
Στύμφηλόν τ' εἶχον, καὶ Παρρασίην ἐνέμοντο·
τῶν ἥρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,
ἐξήκοντα νεῶν· πολέες δ' ἐν νηὶ ἐκάστη 610
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας εὖσσέλμους, περάαν ἐπὶ οἶνοπα πόντον,
Ἀτρεΐδης· ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμήλει.

Elis and the islands.

Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα δῖαν ἔναιον, 615
βσσον ἐφ' Ἐρμίνην καὶ Μύρσινος ἐσχατώσα,
πέτρην τ' Ὀλευνίην καὶ Ἀλείσιον ἐντὸς ἔργει·

τῶν αὖ τεσσαρες ἄρχοι ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῳ
 νῆες ἔποντο θοαί, πολέες δ' ἔμβαινον Ἑπειοί.
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,
 υἱες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
 υἱὸς Ἀγασθένεος Αὐγηιάδαο ἀνακτος.

620

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων
 νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἄντα·
 τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
 Φυλείδης, ὃν τίκτε διΐφιλος ἵπποτα Φυλεύς,
 ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

625

630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
 καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχέϊαν,
 οἳ τε Ζάκυνθον ἔχον, ἥδ' οἳ Σάμον ἀμφενέμοντο,
 οἳ τ' ἡπειρον ἔχον, ἥδ' ἀντιπέραια νέμοντο·
 τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
 τῷ δ' ἅμα νῆες ἔποντο δυνάδεκα μιλτοπάργοι.

635

Aetolia.

Αἰτωλῶν δ' ἡγείτο Θόας, Ἀνδραίμονος υἱός,
 οἱ Πλευρῶν ἐνέμοντο καὶ Ὀλλεον ἥδ' Πυλῆνην,
 Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσαν —
 οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
 οὐδ' ἄρ' ἔτ' αὐτὸς ἦν, θάνε δὲ ξανθὸς Μελέαγρος —
 τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

640

Crete and Rhodes : with the story of Tlepolemos.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἱ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐὺ ναιεταώσας,
ἄλλοι θ', οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 650
Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρεΐφόντῃ·
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαιναι νῆες ἔποντο.

Τληπόλεμος δ' Ἡρακλεΐδης, ἧς τε μέγας τε
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων·
οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655
Λίνδον, Ἰηλυσὸν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
δν τέκεν Ἀστυόχεια βίῃ Ἡρακληεῖ·
τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζήων. 660
Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα,
ἤδη γηράσκοντα Λικύμνιον, ὅζον Ἄρῃος.
αἰψα δὲ νῆας ἔπηξε, πολὺν δ' ὃ γε λαὸν ἀγείρας,
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι 665
υἱέες υἴωνοι τε βίης Ἡρακληείης.
αὐτὰρ ὃ γ' ἐς Ῥόδον ἵξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
ἐκ Διός, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
[καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.] 670

The islands.

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἶσας,
Νιρεὺς, Ἀγλαΐης υἱός, Χαρόποιό τ' ἄνακτος.

Νιρεὺς, δς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἶπετο λαός. 575

Οἱ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε,
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
τῶν αὖ Φεΐδιππός τε καὶ Ἀντιφος ἡγησάσθην,
Θεσσαλοῦ υἱε δύνω Ἡρακλεΐδαο ἀνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώοντο. 680

Northern Greece.

Νῦν αὖ τοὺς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
οἷ τ' Ἄλον, οἷ τ' Ἀλόπην, οἷ τε Τρηχῖν ἐνέμοντο,
οἷ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα·
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
ἀλλ' οἷ γ' οὐ πολέμοιο δυσσηχέος ἐμνώοντο·
οὐ γὰρ ἔην, ὅστις σφιν ἐπὶ στίχας ἡγήσαιο.
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηΐδος ἠῦκόμοιο,
τὴν ἐκ Λυρνησσοῦ ἐξείλετο, πολλὰ μογήσας, 690
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης·
καὶ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρους,
υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·
τῆς δ' γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.

Οἱ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,
ἄγχιαλόν τ' Ἀντρῶν ἠδὲ Πτελεὸν λεχεποῖν·
τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
ζωὸς ἑών· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.
τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλογος Φυλάκη ἐλέλειπτο, 700

καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,
 νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρης,
 Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,

705

αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
 ἥρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθεον δέ μιν ἐσθλὸν ἐόντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

710

Οἱ δὲ Φερὰς ἐνέμοντο παρὰ Βοιβηίδα λίμνην,
 Βοίβην καὶ Γλαφύρας καὶ εὐκτιμένην Ἰαωλκόν·
 τῶν ἦρχ' Ἀδμήτωιο φίλος παῖς ἔνδεκα νηῶν,
 Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,
 Ἀλκηστis, Πελλῖο θυγατρῶν εἶδος ἀρίστη.

715

Οἱ δ' ἄρα Μηθῶνῃ καὶ Θαυμακίῃ ἐνέμοντο,
 καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
 τῶν δὲ Φιλοκτῆτης ἦρχεν, τόξων εὖ εἰδώς,
 ἐπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα
 ἐμβέβασαν, τόξων εὖ εἰδότες Ἴφι μάχεσθαι.
 ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
 Δήμῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον υἱες Ἀχαιῶν,
 ἔλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
 ἐνθ' ὃ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆται ἀνακτος.

720

725

οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
 ἀλλὰ Μῆδων κόσμησεν, Οἰλῆος νόθος υἱός,
 τὸν ῥ' ἔτεκεν Ῥήνῃ ὑπ' Οἰλῇ πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκην καὶ Ἰθώμην κλωμακόεσσαν,
 ἧ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλίης·

730

τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
 ἱητῆρ' ἀγαθῷ, Ποδαλείριος ἥδὲ Μαχάων·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
 οἳ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα· 735
 τῶν ἥρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἳ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
 Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν· 740
 τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς —
 τον ρ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
 ἥματι τῷ, ὅτε φῆρας ἐτίσατο λαχνήεντας,
 τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσεν —
 οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρῃος, 745
 υἱὸς ὑπερθύμοιο Κορώνου Καινεῖδαο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
 τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί, 750
 οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
 οἳ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·
 ὃς ρ' ἐς Πηνειὸν προῖει καλλίρροον ὕδωρ·
 οὐδ' ὃ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει, ἥϊτ' ἔλαιον·
 ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἥρχε Πρόθοος, Τενθρηδόνο υἱός,
 οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
 ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Which were the best horses, and which the best men.

Οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
 τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
 αὐτῶν, ἡδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

"Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὥς,
 ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἔτσας· 765
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἅμφω θηλείας, φόβον Ἄρης φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770

ἀλλ' ὁ μὲν ἐν νήεσσι κορωνύσι ποντοπόροισιν
 κεῖτ', ἀπομηνύσας Ἀγαμέμνονι, ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,
 τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος, 775
 λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,
 ἔστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
 ἐν κλισίῃς· οἳ δ' ἄρχον Ἀρηϊφίλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἳ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεστενάχιζε, Διὶ ὥς τερπικεραυνῷ
 χωομένῳ, ὅτε τ' ἅμφι Τυφωεὶ γαῖαν ἱμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὠκα διέπρησσον πεδίοιο. 785

Iris, disguised as Polites son of Priam, addresses the Trojans.

Τρωσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.

οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·
 εἷσατο δὲ φθογγὴν νύϊ Πριάμοιο Πολίτη,
 δς Τρώων σκοπὸς ἔζε, ποδωκείησι πεποιθώς,
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὅππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 τῷ μιν εἰσαμένη προσέφη πόδας ὠκέα Ἴρις·

790

795

"Enough of words : — marshal the host by tribes."

᾽Ω γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
 ἀλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
 λίην γὰρ φύλλοισιν εἰκότες ἢ ψαμάθοισιν
 ἔρχονται πεδίοιο, μαχηςόμενοι περὶ ἄστυ.
 Ἴκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
 ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
 τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,
 τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

800

805

They muster by the Tomb of Myrine.

᾽Ως ἔφαθ'· Ἴκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοήσεν,
 αἰψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
 πᾶσαι δ' ὠτήγνυντο πύλαι, ἐκ δ' ἔσσυντο λαός,
 πεζοὶ θ' ἵππηές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 Ἔστι δέ τις προπάροιθε πόλιος αἰπεία κολῶνη,
 ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα·
 τὴν ἦ τοι ἄνδρες Βατίειαν κικλήσκουσιν,

810

ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
 ἔνθα τότε Τρῳῆς τε διέκριθεν ἡδ' ἐπικούροι.

815

The muster.

Τρῳσὶ μὲν ἡγεμένευσέ μέγας κορυθαίολος Ἴκτωρ
 Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
 λαοὶ θωρήσσοντο, μεμαότες ἐγγέλῃσιν.

Δαρδανίων αὐτ' ἦρχεν ἔς πᾶσις Ἀγχίσαο,
 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ,

820

Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα·

οὐκ οἶος, ἅμα τῷ γε δύνω Ἀντήνορος υἱέ,

Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,

825

ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσθήποιο,

Τρῳῆς· τῶν αὐτ' ἦρχε Λυκίου ἀγλαὸς υἱός,

Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρηστεϊάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,

καὶ Πιτύειαν ἔχον καὶ Τηρεΐης ὄρος αἰπύ·

τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ,

830

υἱέ δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων

ἦδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν

στείχειν ἐς πόλεμον φθισήνορα· τῷ δέ οἱ οὐ τι

πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,

835

καὶ Σηστόν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην·

τῶν αὐθ' Ἵρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,

Ἄσιος Ἵρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι

αἰθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φύλα Πελασγῶν ἐγγεσιμῶρων,

840

τῶν οἱ Λάρισσαν ἐριβώλακα ναιετάασκον·

τῶν ἡρχ' Ἰππόθοός τε Πύλαιός τ', ὄζος Ἄρηος,
 υἷε δ' ὧν Διήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρηϊκάς ἦγ' Ἀκύμας καὶ Πείροος ἥρως,
 ὄσσους Ἑλλησπόντος ἀγάρρους ἐντὸς ἔεργει. 845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,
 υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
 τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ρέοντος,
 Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν. 850

Παφλαγόνων δ' ἠγείτο Πυλαιμένεος λάσιον κῆρ,
 ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτερῶν·
 οἳ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
 ἀμφὶ τε Παρθενιον ποταμὸν κλυτὰ δώματ' ἔναιον
 Κρῶμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἑρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
 τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
 ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
 ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
 ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής,
 τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μῆοσιν αὖ Μέσθλης τε καὶ Ἀντιφός ἡγησάσθην,
 υἷε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Δίμνη,
 οἳ καὶ Μήονας ἦγον ὑπὸ Τμῳλῳ γεγαῶτας. 865

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
 οἳ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτοφύλλον,
 Μαιάνδρου τε ροάς, Μυκάλης τ' αἰπεινὰ κάρηνα·
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 870
 Νάσσης Ἀμφίμαχός τε, Νομίουτος ἀγλαὰ τέκνα,

δς καὶ χρυσὸν ἔχων πόλεμόνδ' ἱεν, ἥτε κούρη·
νήπιος, οὐδὲ τί οἱ τό γ' ἐπήρκεσε λυγρὸν δλεθρον,
ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.

875

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
τελόθεν ἐκ Λυκίης, Ξάνθου ἀπο δινήεντος.

THE ILIAD.

BOOK III.

Advance of both forces described.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
ἥύτε περ κλαγγῇ γεράνων πέλει οὐρανόθι πρό,
αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων
ἄνδράσι Πυγμαλοῖσι φόνον καὶ κῆρα φέρουσαι·
ἥέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἦσιν·
ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλῆς
ἐρχομένων· μάλα δ' ὠκα διέπρησσον πεδίοιο.

*Paris at first advances with show of boldness to the combat;
then recoils before Menelaos :*

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρῶσιν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ

πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊότητι.

20

Τὸν δ' ὥς οὖν ἐνόησεν ἀρηϊφίλος Μενέλαος
ἐρχόμενον προπάρειθεν ὁμίλου, μακρὰ βιβῶντα,
ὥς τε λέων ἐχάρη μεγάλη ἐπὶ σώματι κύρσας,
εὐρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
πεινῶν· μᾶλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν
σεύωνται ταχέες τε κύνες θαλεροὶ τ' αἰζηοί·
ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείπτην·
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

25

Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
ἄψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνροστος ἀπέστη
οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυνῖα,
ἄψ δ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς,
ὥς αὖτις καθ' ὁμίλον ἔδυν Τρώων ἀγερῶχων
δεΐσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·

30

35

for which he is taunted by Hector :

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπεντά,
αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι.
καί κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦεν,
ἢ οὕτω λῶβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
ἢ που καγχαλῶσι κάρη κομόωντες Ἀχαιοὶ
φάντες ἀριστήα πρόμον ἔμμεναι, οὐνεκα καλὸν
εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.
ἢ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι

40

45

πόντον ἐπιπλώσας, ἐτάρους ἐρήρας ἀγείρας,
 μιχθεὶς ἄλλοδαποῖσι γυναῖκ' εὐεῖδ' ἀνῆγες
 ἐξ ἀπῆς γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρι τε σῶ μέγα πῆμα πόλῃ τε παντί τε δήμῳ, 50
 δυσμενέσιν μὲν χάρμα, κρηφείην δὲ σοὶ αὐτῷ ;
 οὐκ ἂν δὴ μείνειας ἀρητῖφίλον Μενέλαον ;
 γνοίης χ' οἶον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἣ τε κόμῃ τό τε εἶδος, ὅτ' ἐν κονίησι μυγείης. 55
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἡ τέ κεν ἤδη
 λάϊνον ἔσσο χιτῶνα κακῶν ἐνεχ' ὅσσα ἔοργας.
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

whereupon he declares himself ready for the combat.

Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνέικεσας οὐδ' ὑπὲρ αἶσαν,
 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστὶν ἀτειρής, 60
 ὅς τ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη
 νηῖον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρώην·
 ὥς σοὶ ἐνὶ στήθεσσι νῶος ἀτάρβητος νόος ἐστί.
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἂν τις ἔλοιτο.
 νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσοι καὶ ἀρητῖφίλον Μενέλαον
 σιμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι. 70
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γέννηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἶκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναλοῖτε Τροίην ἐριβόλακα, τοὶ δὲ νεέσθων

Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιῖδα καλλιγύναικα. 75

Ὡς ἔφαθ', "Εκτώρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καὶ ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φύλαγγας,
μέσσου δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες.
τῷ δ' ἐπετοξίζοντο κάρη κομόωντες Ἀχαιοί,
ιοῖσιν τε τιτυσκόμενοι, λάεσσί τ' ἔβαλλον. 80
αὐτὰρ ὁ μακρὸν αὔσεν ἀναξ ἀνδρῶν Ἀγαμέμνων·

*Hector calls for a parley and communicates Paris's proposal,
which is accepted by the Greeks.*

"Ἴσχεσθ', Ἀργεῖοι· μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεύται γάρ τι ἔπος ἐρέειν κορυθαίολος "Εκτώρ.
Ὡς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεώ τ' ἐγένοντο
ἐσσυμένως. "Εκτώρ δὲ μετ' ἀμφοτέροισιν ἔειπε· 85

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κίλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηϊφίλον Μενέλαον 90
οἶους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
ὀππότερος δὲ κε νίκησῃ κρείσσων τε γένηται,
κτῆμαθ' ἐλὼν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν.

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
θιμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργεῖους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
ἡμέων δ' ὀπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,

τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
γῇ τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

Priam is sent for to assist in ratifying the compact.

Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τύμνη 105
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται. 110

Ὡς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῳῆς τε
ἐλπόμενοι παύσασθαι οἷζυροῦ πολέμοιο.
καὶ ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115

Ἐκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπε
καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προτεὶ κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἥδ' ἄρν' ἐκέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθῃσ' Ἀγαμέμνονι δίφῳ. 120

Iris carries the tidings to Helen,

Ἴρις δ' αὖθ' Ἑλένη λευκωλῆν ἄγγελος ἦλθεν,
εἰδομένη γαλόφῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικίων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τῇ δ' εὖρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἰστὸν ὕφαινε 125
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἰέθλους
Τρῳῶν θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

οἱ δ' ὥς υἱὸν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰούσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155

Οὐ νέμεσις Τρῶας καὶ εὐκνήμιδας Ἀχαιοὺς
τοιγῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.
ἀλλὰ καὶ ὧς, τοίη περ εἰοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο. 160

*and, at Priam's request, points out and calls by name the
bravest of the Greeks.*

Ὡς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
δεῦρο πάροιθ' ἐλθούσα, φίλον τέκος, ἔξεν ἐμείω,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε·
οὐ τί μοι αἰτιῇ ἔσσι, θεοὶ νῦ μοι αἰτιοὶ εἰσιν,
οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν· 165

First, Agamemnon;

ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἥς τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι·
καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῇ γὰρ ἀνδρὶ ἔοικε. 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, διὰ γυναικῶν·
αἰδοῖός τέ μοι ἔσσι, φίλε ἑκυρέ, δεινός τε·
ὥς ὄφελεν θάνατός μοι ἄδεῖν κακός, ὅππότε δεῦρο
υἱέϊ σφ' ἐπόμεν θάλαμον γνωτοὺς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν. 175
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρρει ἡδὲ μεταλλᾶς·
οὐτός γ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,

οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρης παλαμάων,
ἀγχού δ' ἴσταμενη προσέφη πόδας ὠκέα Ἴρις·

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν ἄρηα
ἐν πεδίῳ, ὅλοοιο λιλαιόμενοι πολέμοιο,
οἱ δὴ νῦν ἕεται συγῇ (πόλεμος δὲ πέπνυται)
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπνυεν. 135
αὐτὰρ Ἀλέξανδρος καὶ ἀρηϊφίλος Μενέλαος
μακρῆς ἐγχέησι μαχέσονται περὶ σεῖο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

who repairs, attended by her handmaidens, to the Scaean gates,

ὣς εἰποῦσα θεὰ γλυκὺν ἥμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέραιοι καὶ ἄστεος ἠδὲ τοκίων. 140
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν
ῥομφαί᾽ ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἷη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,
Αἴθρη, Πιπθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον ὁθι Σκαίαι πύλαι ἦσαν. 145

where she excites the admiration of the Trojan counsellors,

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἴκετάονά τ', ὅζον Ἄρης,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν, 150
γῆραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἔσθλοί, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην
δενδρέφ' ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν.
τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.

οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργῳ ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155

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ῥφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε·
οὐ τί μοι αἰτιῇ ἐσσί, θεοὶ νύ μοι αἰτιοὶ εἰσιν,
οἳ μοι ἐφώρμησαν πόλεμον πολὺδακρυν Ἀχαιῶν· 165

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ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·
καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῇ γὰρ ἀνδρὶ ἔοικε. 170

Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
αἰδοῖός τέ μοι ἐσσι, φίλε ἑκνρέ, δεινός τε·
ὥς ῥφελεν θάνατός μοι ἀδεῖν κακός, ὅππότε δεῦρο
υἱεῖ σφ' ἐπόμην θάλαμον γνωτούς τε λιπούσα
παῖδά τε τηλυγέτην καὶ ὀμηλικήν ἐρατεινήν. 175
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίονσα τέτῃκα.
τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρεαι ἡδὲ μεταλλᾶς·
οὗτός γ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,

ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε. 180

Ὡς φάτο, τὸν δ' ὁ γέρων ἡγάσασατο φώνησέν τε·
ὦ μάκαρ Ἀτρεΐδῃ, μοιρηγενές, ὀλβιόδαιμον,
ἦ ῥά νύ τοι πολλοὶ δεδμήατο κούροι Ἀχαιῶν.
ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
ἐνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπῶλους, 185
λαοὺς Ὀτρῆος καὶ Μυγδόνοος ἀντιθέοιο,
οἳ ῥα τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἔων μετὰ τοῖσιν ἐλέχθην
ἡματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί. 190

next, Odysseus ;

Δεύτερον αὐτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίός·
εἶπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὄδ' ἐστί·
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνεῖω μιν ἐγὼ γε ἔτσκω πηγεσιμάλλῃ,
ὅς τ' ὁῖων μέγα πῶῦ διέρχεται ἀργεννώων.

Τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς, 200
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,
εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.

Τὴν δ' αὐτ' Ἀντήνωρ πεπνυμένος ἀντίον ἤυδα·
ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτές ἔειπες·
ἦδη γὰρ καὶ δευρό ποτ' ἦλυθε διὸς Ὀδυσσεὺς 205
σεῦ ἔνεκ' ἀγγελίης σὺν ἀρηϊφίλῃ Μενελάῳ.

τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 210
 ἄμφω δ' ἐξουένω γεραρώτερος ἦεν Ὀδυσσεύς.
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε
 παῦρα μὲν, ἀλλὰ μάλα λυγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν. 215
 ἀλλ' ὅτε δὴ πολὺμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἵδεσκε κατὰ χθονὸς ὄμματα πῆξας,
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, ἀτδρεῖ φωτὶ ἐοικώς·
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως· 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·
 οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

third, Ajax.

Τὸ τρίτον αὐτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός· 225
 τίς τ' ἄρ' ὄδ' ἄλλος Ἀχαιὸς ἀνὴρ ἧς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;
 Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν·
 οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν·
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὣς 230
 ἔστηκε', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.
 πολλῶν μιν ξείνισσεν ἀρητῆφιλος Μενέλαος
 οἶκον ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.

As her eyes run over the host, they fail to find Castor and Polydeukes.

Νῦν δ' ἄλλους μὲν πάντας ὀρώ ἐλίκωπας Ἀχαιοὺς,
 οὓς κεν ἐθ' γνοίην καὶ τ' οὔνομα μυθησαίμην· 235
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
 Καστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μῖα γέινατο μήτηρ·
 ἢ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
 ἢ δεῦρ' ἔποντο νέεσσ' ἐνι ποντοπόροισιν, 240
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν
 αἴσχρα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοὶ ἐστίν.
 ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
 ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.

Κήρυκες δ' ἀνὰ ἄστν θεῶν φέρον ὄρκια πιστά, 245
 ἄρνε δῶ καὶ οἶνον ἐϋφρονα, καρπὸν ἀρούρης,
 ἄσκη' ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
 κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
 ὥτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
 Ὅρσεο, Λαομεδοντιάδῃ· καλέουσιν ἄριστοι 250
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδίον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε.
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος·
 μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·
 τῷ δὲ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255
 οἱ δ' ἄλλοι φιλόττητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.

ᾠς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·
πάρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τῷ δέ δια Σκαιῶν πεδίουδ' ἔχον ὠκέας ἵππους.

Ἄλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρῶας καὶ Ἀχαιοὺς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχώοντο.
ᾠρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δέ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
ἧ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νείμαν ἀρίστοις.
τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχέτο χεῖρας ἀνασχών· 275

Agamemnon prays to Zeus and sacrifices the lambs.

Ζεῦ πάτερ, Ἰδθθεν μεδέων, κύδιστε μέγιστε,
ἥελιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπιόρκον ὁμόσση,
ὑμεῖς μάρτυροί ἐστε, φυλάσσετε δ' ὄρκια πιστά. 280
εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενελαός,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
τιμὴν δ' Ἀργείοις ἀποτινέμεν ἦν τιν' εἴκειν,

ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς 290
 αὐθι μένων, εἴως κε τέλος πολέμοιο κιχέω.

Ἦ, καὶ ἀπὸ στομάχους ἄρνῶν τάμε νηλεῖ χαλκῷ·
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
 θυμοῦ δενομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.
 οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295
 ἔκχεον, ἦδ' εὖχοντο θεοῖς αἰειγενέτησιν·
 ὦδε δέ τις εἶπεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἅλλοι,
 ὅππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
 ὦδε σφ' ἐγκέφαλος χαμάδις ῥέοι ὥς ὅδε οἶνος, 300
 αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.

Ὡς ἔφην, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

After which Priam returns to the city.

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
 ἦ τοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν 305
 ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὄρασθαι
 μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
 Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἅλλοι,
 ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἦ ῥα, καὶ ἐς δῖφρον ἄρνας θέτο ἰσόθεος φῶς, 310
 ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δῖφρον.
 τῷ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

*Hector and Odysseus measure off the lists, and shake the helmet
until the lot of Paris leaps forth.*

Ἐκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
 , ὅρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
 ἑλῆρους ἐν κυνέῃ χαλκῆρεϊ πᾶλλον ἐλόντες,
 ὅπότερος δὴ πρόσθεν ἰφελὴ χάλκεον ἔγχος.
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ὁδὲ δὲ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.

Ζεὺ πάτερ, Ἰδθβεν μεδέων, κύδιστε μέγιστε, 320
 ὅπότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
 τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀΐδος εἶσω,
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

Ὡς ἄρ' ἔφην, πᾶλλεν δὲ μέγας κορυθαίολος Ἐκτωρ
 ἀψ' ὀρώων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν. 325
 οἳ μὲν ἔπειθ' ἔζοντο κατὰ στίχας, ἵχι ἐκάστω
 ἦντοι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

The champions arm themselves;

αὐτὰρ ὁ γ' ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλὰ
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἡὔκόμοιο.
 κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330
 καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
 δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
 οἷο κασυνγήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον
 χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335
 κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν,
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
 εἴλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃφιν ἀρήρει.
 ὥς δ' αὐτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

and stride into the lists.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὁμίλον θεωρήχθησαν,
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
 δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
 Τρῳάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς·
 καὶ ῥ' ἐγγὺς στήτην διαμετρητῶ ἐνὶ χώρῃ
 σείοντ' ἐγχείας ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
 καὶ βάλεν Ἀτρεΐδαο κατ' ἄσπιδα πάντοσ' ἔτσην·
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
 ἄσπιδι ἐν κρατερῇ. ὁ δὲ δεῦτερος ὤρνυτο χαλκῶ
 Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διὶ πατρί· 350

Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ' ἔοργε,
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δίμασσον,
 ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
 ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παρύσχη.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 355
 καὶ βάλε Πριαμίδαο κατ' ἄσπιδα πάντοσ' ἔτσην.
 διὰ μὲν ἄσπιδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαυδύλου ἠρήρειστο·

ἀντικρὺ δὲ παρὰ λαπάρην διώμησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
 πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
 τριχθο τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
 Ἀτρεΐδης δ' ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·

Ζεῦ πάτερ, οὐ τις σείο θεῶν ὀλωώτερος ἄλλος· 365
 ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
 νῦν δ' μοι ἐν χεῖρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος

ἤτχθη παλάμῃφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
 ἔλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιοὺς· 370
 ἄγχε δέ μιν πολύκεστος ἱμάς ἀπαλὴν ὑπὸ δειρήν,
 ὃς οἱ ὑπ' ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.

The combat is already decided in favor of Menelaos, when Aphrodite interposes, rescues Paris from the victor, and transports him to his own bed-chamber,

Καὶ νύ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
 εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 ἥ οἱ ῥῆξεν ἱμάντα βοδὸς ἴφι κταμένοιο· 375
 κεινὴ δὲ τρυφάλεια ἅμ' ἔσπετο χειρὶ παχείῃ.
 τὴν μὲν ἔπειθ' ἦρως μετ' ἐϋκνήμιδας Ἀχαιοὺς
 ῥίψ' ἐπιδιδήσας, κόμισαν δ' ἐρήρες ἐταῖροι.
 αὐτὰρ ὁ ἄψ' ἐπόρουσε κατακτάμεναι μενεαίωνων
 ἔγχρ' χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
 καδ δ' εἶσ' ἐν θαλάμῳ εὐώδεϊ κηώεντι.

whither she summons Helen,

αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἱε· τὴν δ' ἐκίχανεν
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα, 385
 γρη῏ δέ μιν εἰκυῖα παλαυγενῆ προσέειπεν,
 εἰροκόμῳ, ἥ οἱ Λακεδαῖμονι ναιετοώσῃ
 ἥσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
 τῇ μιν ἐισαμένη προσεφώνεε δι' Ἀφροδίτῃ·
 Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κεῖνος ὁ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,

κύλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἔρχεσθ', ἢ ἐχοροῖο νέον λήγοντα καθίζειν.

Ὡς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν· 395
 καὶ ῥ' ὥς οὖν ἐνόησε θεῶς περικαλλέα δειρὴν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε·

who at first resists, but is compelled to comply.

Δαιμονίη, τί με ταῦτα λιλαίει ἡπεροπεύειν ;
 ἢ πῇ με προτέρω πολίων εὖ ναιομενάων 400
 ἄξεις ἢ Φρυγίης, ἢ Μηρινίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων ;
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης ; 405
 ἦσο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόεικε κελεύθου,
 μὴδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,
 ἀλλ' αἰεὶ περὶ κεῖνον οἷζυε καὶ ἐφύλασσε,
 εἰς δ' ἐκέσ' ἢ ἄλοχον ποιήσεται, ἢ δ' ὅ γε δούλην.
 κεῖσε δ' ἐγὼν οὐκ εἶμι (νεμεσσητὸν δέ κεν εἴη) 410
 κελῖνον πορσανέουσα λέχος· Τρῶαί δέ μ' ὀπίσσω
 πᾶσαι μωμήσονται· ἔχω δ' ἄχρ' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·
 μὴ μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
 τῶς δέ σ' ἀπεχθήρῳ ὥς νῦν ἔκπαυλ' ἐφίλησα, 415
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.
 Ὡς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,
 βῇ δὲ κατασχομένη ἐανῷ ἀργῇτι φαεινῷ,
 συγῇ, πᾶσας δὲ Τρῶας λάθην· ἦρχε δὲ δαίμων. 420

Aphrodite and Helen enter Paris's house.

Αἰ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἥ δ' εἰς ὑψοροφον θάλαμον κίε δία γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 435
 ἔνθα καθίζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·

Helen upbraids her husband with his cowardice.

Ἦλυθες ἐκ πολέμου· ὥς ὥφελες αὐτόθ' ὀλέσθαι
 ἀνδρὶ δαμείς κρατερῷ, δς ἐμὸς πρότερος πόσις ἦεν.
 ἦ μὲν δὴ πρὶν γ' εὖχε' ἀρηϊφίλου Μενελάου 430
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
 ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηϊφίλον Μενέλαον
 ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἐγὼ γε
 πάνεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435
 ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήης.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
 μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθῆνῃ,
 κείνῳ δ' αὖτις ἐγὼ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ' ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ' ὦδέ γ' ἔρωσ φρένας ἀμφεκάλυψεν,
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νήσῳ δ' ἐν Κρανίῃ ἐμήγην φιλότῃτι καὶ εὐνῇ, 445
 ὥς σεο νῦν ἔραμαι καὶ με γλυκὺς ἕμερος αἰρεῖ.

Ἦ ῥα, καὶ ἄρχε λέχουσδε κιών· ἅμα δ' ἔΐπεν' ἄκοιτις.
τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

*Meanwhile Menelaos charges through the battle-field in search
of Paris;*

Ἄτρεΐδης δ' ἄν' ὄμιλον ἐφοίτα θηρὶ ἐοικώς,
εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
ἀλλ' οὐ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δεῖξαι Ἀλέξανδρον τότε ῥηϊφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·
ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

*and Agamemnon claims that Helen be delivered up to the Greeks,
in compliance with the compact.*

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455
Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἥδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνεται ῥηϊφίλου Μενελάου·
ὕμεῖς δ' Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἦν τιν' ἔοικεν,
ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460
ὣς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

THE ILIAD.

BOOK IV.

The Gods in council.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πτόντια Ἥβῃ
νέκταρ ἐφνοχόει· τοὶ δὲ χρυσεόις δεπάεσσι
δειδέχατ' ἀλλήλους Τρώων πόλιν εἰσορόωντες.

Zeus taunts Hera with her neglect of Menelaos,

Αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην 5
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·

Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρῃ τ' Ἀργεῖῃ καὶ Ἀλαλκομενῆϊς Ἀθήνῃ.
ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι 10
τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου.

and proposes that the Gods decide whether the combat shall be renewed, or peace be concluded and Troy remain unharmed.

Ἥμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
ἦ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
ὄρσομεν, ἦ φιλότῃτα μετ' ἀμφοτέροισι βάλωμεν.

εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
 αὐτίς δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.

Athena and Hera hear this proposal with indignation,

ᾧς ἔφαθ', αἰ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη. 20
 πλησίαι αἷ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει.
 Ἥρη δ' οὐκ ἔχαδε στήθεος χόλον, ἀλλὰ προσηύδα.

and the latter protests against the thwarting of her desire,

Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢδ' ἀτέλεστον,
 ἰδρῶν γ' ὅν ἴδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
 λαὸν ἀγειρούση Πριάμῳ κακὰ τοιοῦτε παῖσιν.
 ἔρδ'· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

until Zeus consents that she work her will upon the city,

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς· 30
 δαιμονίη, τί νῦν σε Πριάμος Πριάμοιό τε παῖδες
 τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχές μενεαίνεις
 Ἰλίου ἐξαπατάει ἐκτίμενον πτολίεθρον;
 εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
 ἑμὸν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας 35
 ἰλλοὺς τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.

threatening, however, to destroy such of her cities as he may please, in the future, as the price of his concession.

Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὁππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
 τὴν ἐθέλω, ὅθι τοι φίλοι ἄνδρες ἐγγεγάασι,
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ' ἐᾶσαι.
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ·
 αἶ γὰρ ὑπ' ἡελίφ τε καὶ οὐρανῷ ἀστερόεντι
 ναιετάουσι πόλῃς ἐπιχθονίων ἀνθρώπων, 45
 τῶν μοι περὶ κῆρι τίεσκετο Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐϋμμελίῳ Πριάμοιο.
 οὐ γάρ μοι ποτε βωμὸς ἐδεύετο δαιτὸς ἔσσης,
 λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.

Hera accepts this condition,

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 50
 ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃς,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ' ἄν τοι ἀπέχθωνται περὶ κῆρι·
 τῶν οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
 εἰ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55
 οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι,
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεὸς εἰμι, γένος δέ μοι ἔνθεν ὅθεν σοί,
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφοτέρων, γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισι,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι

ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν, 65
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

and Athena is despatched to prevent the fulfilment of the treaty.

᾽Ως ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρώας καὶ Ἀχαιούς, 70
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.

᾽Ως εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
 οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
 ἢ ναύτησι τέρας ἢ ἐστρατῶ εὐρέϊ λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθήρης ἔενται·
 τῷ εἰκυῖ ἤϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόοντας
 Τρώάς θ' ἵπποδάμους καὶ ἐϋκνήμιδας Ἀχαιοὺς. 80
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πηλησίον ἄλλον·

Ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνή
 ἔσσεται, ἣ φιλότητα μετ' ἀμφοτέροισι τίθησι
 Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

Entering the host of the Trojans in human form, she urges Pandaros to shoot at Menelaos.

᾽Ως ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε. 85
 ἣ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
 Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
 Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.

εὔρε Δυκάονος υἷον ἀμύμονά τε κρατερόν τε
 ἑσταότ'. ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστῶν 90
 λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσθήποιο ῥοάων.

ἄγχου δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα·

Ἦ ῥά νύ μοι τι πῖθαιο Δυκάονος υἱὲ δαΐφρον;
 τλαίης κεν Μενελάφ ἐπιπροέμεν ταχὺν ἰόν,
 πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95
 ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
 αἷ κεν ἴδῃ Μενέλαον ἀρήϊον, Ἀτρέος υἷον
 σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
 ἀλλ' ἄγ' ὅλστευσον Μενελάου κυδαλίμοιο, 100
 εὖχεο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.

He is persuaded, makes ready his bow, and lets fly an arrow,

Ὡς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πείθεν·
 αὐτίκ' ἐσύλα τόξον εὐξοον ἱξάλου αἰγὸς 105
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσι,
 βεβλήκει πρὸς στήθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει·
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σύκεα σχέθον ἐσθλοὶ ἑταῖροι,
 μὴ πρὶν ἀναΐξειαν ἀρήϊοι υἱες Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον ἀρήϊον, Ἀτρέος υἷον. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰόν

ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἴψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἷστόν,
 εὖχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστρ' Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεύρα βόεια·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
 λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἷστός 125
 ὄξυβελὴς καθ' ὁμίλον ἐπιπτέσθαι μενεαίνων.

which inflicts a severe, but not fatal, wound.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγγελίη,
 ἥ τοι πρόσθε στᾶσα βέλος ἔχεπυκὲς ἄμυνεν.
 ἥ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
 παιδὸς ἐέργη μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ·
 αὐτὴ δ' αὐτ' ἴθυνεν ὄθι ζωστήρος ὀχῆς
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἷστός·
 διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλέοιο, 135
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο
 μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
 ἥ οἱ πλείστον ἔρυτο· διὰ πρὸ δὲ εἶσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' οἷστός ἐπέγραψε χροῖα φωτός·
 αὐτίκα δ' ἔρρεεν αἷμα κελαϊνεφὲς ἐξ ὠτειλῆς. 140
 Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικα μιήνη
 Μηονὶς ἡὲ Κᾶειρα, παρήϊον ἔμμεναι ἵππων·
 κείται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο
 ἱππῆες φορέειν· βασιλῆϊ δὲ κείται ἀγαλμα,

ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145
τοιοί τοι, Μενέλαε, μιάνθην αἵματι μηροῖ
εὐφυνέες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

Agamemnon is struck with dismay,

ῥίγησεν δ' ἄρ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,
ὥς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς·
ρίγησεν δὲ καὶ αὐτὸς ἀρηϊφίλος Μενέλαος. 150
ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἑόντας,
ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων
χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·

Φῖλε κασίγνητε, θάνατόν νύ τοι ὄρκ' ἔταμνον, 155
οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
οὐ μὲν πως ἄλιον πέλει ὄρκιον αἱμά τε ἀρνῶν.
σπονδαὶ τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, 160
ἔκ τε καὶ ὀψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
σὺν σφῆσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἡμαρ, ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πριάμος καὶ λαὸς ἐϋμμελὶω Πριάμοιο, 165
Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
αὐτὸς ἐπισσεύησιν ἐρεμνὴν αἰγίδα πᾶσι
τῇσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
ἀλλὰ μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο. 170
καὶ κεν ἐλέγχιστος πολυδίψιον Ἄργος ἰκοίμην·
αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἵης·

καὶ δὲ κεν εὐχωλὴν Πριάμφ καὶ Τρωσὶ λίποιμεν
 Ἀργεῖην Ἑλένην· σέο δ' ὅστέα πύσει ἄρουρα
 κειμένου ἐν Τροίῃ ἀτελευτήτῃ ἐπὶ ἔργῳ. 175
 καὶ κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορεόντων
 τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
 αἶθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
 ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθαδ' Ἀχαιῶν,
 καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαίαν 180
 σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
 ὥς ποτὲ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθῶν.

but is re-assured by Menelaos,

Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
 θάρσει, μηδὲ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
 οὐκ ἐν καιρίῳ ὅξυ πάγῃ βέλος, ἀλλὰ πάροιθεν 185
 εἰρύσατο ζωστήρ τε παναίολος ἥδ' ὑπένερθε
 ζῶμά τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνδρες.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 αἱ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε·
 ἔλκος δ' ἰητὴρ ἐπιμάσσεται ἥδ' ἐπιθήσει 190
 φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων.

and despatches Talthybios to bring the physician Machaon.

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
 Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
 φῦτ' Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,
 ὅφρα ἴδῃ Μενέλαον ἀρήϊον, Ἀτρεὺς υἱόν, 195
 ὃν τις οἶστεύσας ἔβαλεν τόξων εὖ εἰδὼς
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.
 Ὡς ἔφατ', οὐδ' ἄρα οἱ κήρυξ ἀπίθησεν ἀκούσας,

βῆ δ' ἵεναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἥρωα Μαχίονα. τὸν δ' ἐνόησεν 200
 ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.
 Ἀγγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·

Machaon is found, and dresses the wound of Menelaos.

Ὅρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
 ὄφρα ἴδῃ Μενέλαον ἀρήϊον, ἀρχὸν Ἀχαιῶν, 205
 ὃν τις οὔστεύσας ἔβαλεν τόξων εὖ εἰδὼς
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
 βὰν δ' ἵεναι καθ' ὁμίλον ἀνὰ στρατὸν εὐρύν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι ξανθὸς Μενέλαος 210
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγγιγέραθ' ὅσσοι ἄριστοι
 κυκλός', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οὔστών·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγχοι.
 λῦσε δέ οἱ ζωστήρα παναίολον ἥδ' ὑπένερθε 215
 ζῶμά τε καὶ μήτηρ, τὴν χαλκῆς κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἶδεν ἔλκος, ὃθ' ἔμπεσε πικρὸς οὔστός,
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδὼς
 πάσσε, τά οἳ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

*Meanwhile, for the Trojans have renewed the combat, Agamemnon
 exhorts the leaders of the Greeks.*

Ὅφρα τοὶ ἀμφεπένοντο βοῇν ἀγαθὸν Μενέλαον, 220
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἳ δ' αὐτὶς κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
 Ἐνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,

οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιώωντας
 Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·
 τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν
 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα· 230
 αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.

He encourages the zealous,

Καί ῥ' οὖς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
 Ἀργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·
 οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσειτ' ἀρωγός, 235
 ἀλλ' οἳ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἢ τοι αὐτῶν τέρενα χρόα γῦπες ἔδονται,
 ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.

and upbraids the sluggish.

Οὓς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·
 Ἀργεῖοι ἰόμωροι, ἐλεγχείες, οὐ νυ σέβεσθε;
 τίφθ' οὕτως ἔστητε τεθηπότες ἥντε νεβροί,
 αἷ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίλιο θέουσαι,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή· 245
 ὥς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
 ἢ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 εἰρύατ' εὐπρυμνοί, πολιῆς ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ', αἷ κ' ὕμμιν ὑπέρσχη χεῖρα Κρονίων;

Ὡς ὃ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν· 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συτὶ εἵκελος ἀλκὴν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν ἰγήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσηΐδα μειλιχίοισιν·

Exhorting single leaders, he comes first to Idomeneus ;

Ἰδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων
 ἤμην ἐνὶ πτολέμφῳ ἢδ' ἀλλοίφῳ ἐπὶ ἔργῳ
 ἢδ' ἐν δαίθῳ, ὅτε πέρ τε γερούσιον αἴθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260
 εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ
 ἔστηχ', ὥς περ ἐμοί, πιέειν, ὅτε θυμὸς ἀνώγη.
 ἄλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὐχεται εἶναι.

Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῶν ἀγός, ἀντίον ἤΐδα· 265
 Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρήϊρος ἐταῖρος
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 ἄλλ' ἄλλους ὥτρυνε κάρη κομόωντας Ἀχαιοῦς,
 ὄφρα τύχιστα μαχώμεθ', ἐπεὶ σύν γ' ὄρκι' ἔχεναν
 Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κῆδε' ὀπίσσω 270
 ἔσσειτ', ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.

next, to the Ajaces ;

Ὡς ἔφατ' Ἀτρεΐδης δὲ παρῶχετο γηθόσυνος κῆρ.
 ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.

ὥς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ' ἀνευθεν εὐντι μελάντερον ἤτε πίσσα
 φαίνεται' ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,
 ῥίγησέν τε ἰδὼν ὑπὸ τε σπέος ἤλασε μῆλα·
 τοῖαι ἄμ' Αἰάντεσσι διοτρεφέων αἰζηῶν 280
 δῆϊον ἐς πόλεμον πυκιναὶ κίνυντο φύλαγγες
 κυνάεαι, σάκεσιν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
 Αἶαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων, 285
 σφῶϊ μὲν (οὐ γὰρ ἔοικ' ὀτρυνέμεν) οὐ τι κελεύω·
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος. 290
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.

next, to Nestor;

ὦς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δέ μετ' ἄλλους.
 ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε 295
 Αἴμονα τε κρείοντα Βιαντά τε, ποιμένα λαῶν.
 ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι. 300
 ἱππεύσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοδρὸς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·

Μηδέ τις ἵπποσύνῃ τε καὶ ἡγορέῃφι πεποιθὼς
οἷος πρόθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσεσθε. 305
ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
ἔγχει ὀρεξάσθω, ἐπεὶ ἡ πολὺν φέρτερον οὕτω.
ὧδε καὶ οἱ πρότεροι πόλιας καὶ τεῖχε' ἐπόρθεον
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.

ᾠς ὁ γέρον ᾠτρυνε πάλαι πολέμων εὖ εἰδώς. 310
καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ᾠ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὥς τοι γούναθ' ἔποιτο, βίη δέ τοι ἔμπεδος εἴη.
ἀλλὰ σε γῆρας τείρει ὁμοῖον· ὥς ὄφελέν τις 315
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.

Τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
'Ατρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς
ὥς ἔμεν, ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
εἰ τότε κούρος ἔα, νῦν αὐτὴ με γῆρας ὀπάζει.
ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἳ περ ἐμεῖο
ὀπλότεροι γεγάασι πεποιθασίν τε βίῃφιν. 325

next, to Menestheus,

ᾠς ἔφατ', Ἀτρεΐδης δὲ παρῳήετο γηθόσυνος κῆρ.
εὖρ' υἱὸν Πετεῶω Μενεσθῆα πλήξιππον
ἔσταότ', ἀμφὶ δ' Ἀθηναῖοι, μῆστωρες αὐτῆς.

and to Odysseus,

Αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
 παρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ 330
 ἔστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
 ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
 Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
 ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
 Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335
 τοὺς δὲ ἰδὼν νείκεσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

ὦ νιὲ Πετῳῶ, διοτρεφέος βασιλῆος,
 καὶ σύ, κακοῖσι δόλοισι κεκασμένη, κερδαλέοφρον,
 τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους; 340
 σφῶϊν μὲν τ' ἐπέοικε μετὰ πρῶτοισιν ἔοντας
 ἐστάμεν ἡδὲ μάχης καυστείρης ἀντιβόλησαι.
 πρῶτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμείο,
 ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα 345
 οἴνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον·
 νῦν δὲ φίλως χ' ὀρόφτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάραιθε μαχοίατο νηλεῖ χαλκῷ.

who resents Agamemnon's rebuke.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
 Ἀτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν, ὅππότε Ἀχαιοὶ
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὄξυν ἄρηα;
 ὄψεαι, ἦν ἐθέλησθα, καὶ αἷ κέν τοι τὰ μεμῆλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμῶλια βάζεις. 355

Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
ὥς γυνῶ χωομένοιο· πάλιν δ' ὃ γε λάζετο μῦθον·

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔτε σε νεικεῖω περιώσιον οὔτε κελεύω·
οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
ἥπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.
ἄλλ' ἴθι, ταῦτα δ' ὀπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
εἴρηται, τὰ δὲ πάντα θεοὶ μεταμῶνια θεῖεν.

*He reproves Diomedes for want of zeal, and bids him imitate the
example of his father Tydeus,*

ᾧς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
εὖρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα, 365
ἔσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσι·
πὰρ δέ οἱ ἐστήκει Σθένελος, Καπανηῖος υἱός.
καὶ τὸν μὲν νείκεσεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ᾧ μοι, Τυδέος υἱὲ δαΐφρονος, ἵπποδάμοιο, 370
τί πτώσσεις, τί δ' ὀπιπνεύεις πολέμοιο γεφύρας;
οὐ μὲν Τυδέϊ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι,
ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγὼ γε
ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι. 375

whose exploits he recounts at length.

Ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκῆνας
ξεῖνος ἅμ' ἀντιθέφ Πολυνείκει, λαὸν ἀγείρων.
οἳ δὲ τότε ἔστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
οἳ δ' ἔθελον δόμεναι καὶ ἐπήνεον ὥς ἐκέλευον· 380

ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἱ δ' ἐπεὶ οὖν ῥῶχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποῖν,
 ἔνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στεῖλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας 385
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκληεῖς.
 ἔνθ' οὐδὲ ξεινός περ ἔων ἱππηλάτα Τυδεὺς
 τάρβει, μῦνος ἔων πολέσιν μετὰ Καδμειοῖσιν,
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥηϊδίως· τοίη οἱ ἐπὶ ῥόθος ἦεν Ἀθήνη. 390
 οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
 ἄψ' ἀναερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίῳν Αἰμονίδης, ἐπιείκελος ἀθανάτοισιν,
 υἱὸς τ' Αὐτοφύνοιο, μενεπτόλεμος Πολυφύοντης. 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
 πάντας ἔπεφν', ἓνα δ' οἶον ἔει οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε θεῶν τεράεσσι πιθήσας.
 τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
 γείνατο εἰς χερεῖα μάχῃ, ἀγορῇ δέ τ' ἀμείνω. 400
 ὧς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης
 αἰδεσθεῖς βασιλῆος ἐνιπὴν αἰδοίοιο.
 τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·

Sthenelos repels Agamemnon's imputations.

Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.
 ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι· 405
 ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἑπταπύλοιο
 παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον,
 πιθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·

κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.
τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ. 410

But Diomedes justifies Agamemnon's reproof, in view of its motive, though it fall upon himself.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
ὀτρύνοντι μάχεσθαι ἐϋκνήμιδας Ἀχαιοὺς·
τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοὶ 415
Τρῶας δηώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Ἡ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἀνακτος 420
ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

The advance of the two armies is now described.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
ὄρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·
πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας 425
κυρτὸν ἐὼν κορυφούται, ἀποπτύει δ' ἄλὸς ἄχνην·
ὥς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν (οὐδέ κε φαίης
τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇν) 430
συγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
Τρῶες δ', ὥς τ' οἶες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

μυρίαι ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἄζηχες μεμακυῖαι, ἀκούουσαι ὅπα ἀρνῶν, 435
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἰα γῆρυς,
 ἰλλὰ γλῶσσ' ἐμέμικτο, πολὺκλητοι δ' ἔσαν ἄνδρες.

The Trojans are led by Ares; the Greeks by Athena.

ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
 Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμανῖα, 440
 Ἄρεος ἀνδροφόνοιο κασιγνήτη ἐτάρη τε,
 ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
 ἦ σφιν καὶ τότε νείκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445

The combat begins and results unfavorably for the Trojans.

Οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἵκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἐπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
 ἔνθα δ' ἄμ' οἰμωγή τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγαγκεῖαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δοῦπον ἐν οὖρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

The slaughter is begun by Antilochos, the son of Nestor,

Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·

τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω 460
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 ἥριπε δ' ὥς ὅτε πύργος ἐνὶ κρατερῇ ὑσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
 ἔλκε δ' ὑπ' ἐκ βελέων, λελητημένος ὄφρα τάχιστα 465
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὀρμή.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγήνωρ
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκῆρεϊ, λύσε δέ γυνία.
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
 ἀλλήλοισι ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

and continued by Ajax, son of Telamon,

Ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἠἶθεον θαλερόν, Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδῆθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἄμ' ἔσπετο μῆλα ιδέσθαι.
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν 480
 δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν· ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν αἰγείρος ὥς,
 ἧ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφύκη
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθωνὶ σιδήρῳ 485
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δίφρῳ·

ἡ μὲν τ' ἄξομένη κεῖται ποταμοῖο παρ' ὄχθας.
 τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενής· τοῦ δ' Ἀντιφος αἰολοθώρηξ
 Πριαμίδης καθ' ὁμίλον ἀκόντισεν ὀξείῳ δουρί. 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσεὺς ἐσθλὸν ἑταῖρον,
 βεβλήκει βουβῶνα νέκυν ἐτέρωσ' ἐρύοντα·
 ἥριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.

and by Odysseus,

Τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθιοπι χαλκῷ, 495
 στήν δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἄμφι τῇ παπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἄλιον βέλος ἤκεν,
 ἀλλ' υἷὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε παρ' ἵππων ὠκείων. 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βύλε δουρὶ
 κόρσην· ἡ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψε.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ· 505
 Ἀργεῖοι δὲ μέγα ἱάχον, ἐρύσαντο δὲ νεκρούς,
 ἴθυσαν δὲ πολὺ προτέρω· νεμέσησε δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρῶεσσι δὲ κέκλετ' αὔσας.

until the Trojans are rallied by Apollo.

Ὅρνυσθ' ἵπποδαμοι Τρῶες, μῆδ' εἴκετε χάρμης
 Ἀργείοις, ἐπεὶ οὐ σφί λίθος χρῶς οὐδὲ σιδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.

οὐ μὰν οὐδ' Ἀχιλεὺς, Θέτιδος παῖς ἦυκομοιο,
μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.

Ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
ᾤρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
ἐρχομένη καθ' ὄμιλον, ὅθι μεθιέντας ἴδοιτο.

Ἐνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε.
χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι
κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει· 520
ἀμφοτέρω δὲ τένοντε καὶ ὅστέα λᾶας ἀναιδῆς
ἄχρῃς ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίησι
κάππεσεν ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας,
θυμὸν ἀποπνεύων. ὁ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ
Πείροος· οὐτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι 525
χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψε.

*The book closes with the slaughter of Peiroos, chief of the
Thrakians.*

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
στέρνον ὑπὲρ μαζοῖο, πάγῃ δ' ἐν πνεύμονι χαλκός.
ἀγχίμολον δέ· οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
τῷ δ' γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
τεύχεα δ' οὐκ ἀπέδυσσε· περίστησαν γὰρ ἐταῖροι
Θρήϊκες ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,
οἳ ἐ μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυὸν
ᾤσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίσθη. 535
ὥς τῷ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
ἦ τοι ὁ μὲν Θρηκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

Ἐνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
ὃς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὄξεϊ χαλκῷ 540
δινεύοι κατὰ μέσσον ἄγοι δέ ἐ Παλλὰς Ἀθήνη
χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ
πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

THE ILIAD.

BOOK V.

Athena endues Diomedes with might, and sends him into the fray.

Ἐνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
 Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 δαΐε οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκμάτων πῦρ,
 ἀστέρ' ὅπωρινῷ ἐναλίκκιον, ὅς τε μάλιστα 5
 λαμπρὸν παμφαίνῃσι λελουμένος Ὀκeanοῖο·
 τοῖόν οἱ πῦρ δαΐεν ἀπὸ κρατός τε καὶ ὤμων,
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.

Phegeus falls, and Idaios flees before him.

Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
 ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ νιῆες ἦστην, 10
 Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
 τῷ οἱ ἀποκριθέντε ἐναντίῳ ὀρμηθήτην·
 τὼ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προῖει δολιχόσκιον ἔγχος· 15
 Τυδεΐδew δ' ὑπὲρ ὤμων ἀριστερὸν ἤλυθ' ἀκωκῇ
 ἔγχους, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,
 ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 Ἰδαῖός δ' ἀπόρουσε λιπῶν περικολλέα δίφρον, 20

οὐδ' ἔτλη περιβῆναι ἀδελφείου κταμένοιο·
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.
ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.

25

Athena next persuades Ares to retire from the fray.

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θεοῦρον Ἄρηα·
Ἄρες, Ἄρες βροτολογιγέ, μαιφόνε, τειχεσιπλήτα,
οὐκ ἂν δὴ Τρῶας μὲν εὔσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὅποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ;
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.

30

The Trojans retire, and many are slain : Odios,

ᾧ εἰπούσα μάχης ἐξήγαγε θεοῦρον Ἄρηα.
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἀλίζωνων, Ὀδίων μέγαν, ἔκβαλε δίφρου·
πρῶτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
ὦμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
[δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]

35

40

Phaistos and Scamandrios,

Ἴδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήονος υἱὸν
Βῶρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.

τὸν μὲν ἄρ' Ἰδομενεὺς δουρὶ κλυτὸς ἔγχει μακρῷ 45
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·

ἦριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλε.

Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης 50
Ἀτρείδης Μενέλαος ἔλ' ἔγχει ὀξυόεντι,

ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἀρτεμις αὐτῇ

βύλλειν ἄγρια πάντα, τὰ τε τρέφει οὖρεσιν ὕλη.

ἀλλ' οὐ οἱ τότε γε χραῖσμ' Ἀρτεμις ἰοχέαιρα,

οὐδὲ ἐκβολαίαι, ἦσιν τὸ πρὶν γ' ἐκέκαστο·

ἀλλὰ μιν Ἀτρείδης δουρὶ κλειτὸς Μενέλαος 55

πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρί.

[ὦμον μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.]

ἦριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Phereklös,

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν
'Αρμονίδεω, δς χερσὶν ἐπίστατο δαίδαλα πάντα 60
τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·

δς καὶ Ἀλεξάνδρῳ τεκτῆνατο νῆας εἵσας

ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο

οἷ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.

τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, 65

βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διὰ πρὸ

ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκῇ.

γυνὴ δ' ἔριπ' οἰμώξας, θάνατος δὲ μιν ἀμφεκάλυψε.

Pedaios,

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,

ὃς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε δῖα Θεανῶ 70

ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει φ.
 τὸν μὲν Φυλείδης δουρὶ κλυτὸς ἐγγύθεν ἔλθων
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρί·
 ἀντικρὺ δ' ἀν' ὀδοντας ὑπὸ γλώσσαν τάμε χαλκός.
 ἤριπε δ' ἐν κονίῃς, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Hyrsenor.

Εὐρύπυλος δ' Εὐαίμονιδης Ὑψήνορα δῖον,
 υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 ἄρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δῆμῳ,
 τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον 80
 φασγάνῳ ἀΐξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 αἱματόεσσα δὲ χεὶρ πεδίῳ πέσσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Diomedes signalizes himself beyond all others in the slaughter of the Trojans.

ὧς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη, 85
 ἢ μετὰ Τρώεσσιν ὁμιλέοι ἢ μετ' Ἀχαιοῖς·
 θύνη γὰρ ἅμ πεδίον ποταμῷ πλήθοντι εἰοικὼς
 χειμάρρῳ, ὃς τ' ὦκα ῥέων ἐκέδασσε γεφύρας.
 τὸν δ' οὐτ' ἄρ τε γέφυραι ἐερμέναι ἰσχανόωσιν,
 οὐτ' ἄρα ἔρκεα ἴσχει ἀλῶων ἐριθηλέων, 90
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
 ὥς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φύλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ εἶοντες.

He is wounded by Pandaros,

Τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς 95
θύνοντ' ἄμ πεδίον, πρὸ ἔθεν κλονέοντα φάλαγγας,
αἰψ' ἐπὶ Τυδείδῃ ἐτιταίνεται καμπύλα τόξα,
καὶ βάλλ' ἐπαΐσσοντα τυχὼν κατὰ δεξιὸν ὦμον,
θώρηκος γύαλον, διὰ δ' ἔπτατο πικρὸς οἶστός·
ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100
τῷ δ' ἐπὶ μακρὸν αὔσε Λυκάονος ἀγλαὸς υἱός·

“Ορνυσθε Τρῶες μεγάλθυμοι, κέντορες ἵππων·
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι
δήθ' ἀνσχήσεσθαι κρατερόν βέλος, εἰ ἐτεόν με
ᾠρσεν ἄναξ Διὸς υἱὸς ἀπορνούμενον Λυκίηθεν. 105

“Ὡς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιϊν καὶ ὄχεσφιν
ἔστη, καὶ Σθένελον προσέφη, Καπανήϊον υἱόν·

“Ορσο πέπον Καπανηϊάδῃ, καταβήσεο δίφρου,
ὄφρα μοι ἐξ ὧμοιο ἐρύσσης πικρὸν οἶστόν. 110

“Ὡς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
πὰρ δὲ σταὺς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὦμον.
αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
δὴ τότε ἔπειτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης·

*but, on prayer to Athena, is miraculously restored, and enters the
combat with new fury.*

Κλυθί μεν αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη, 115
εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
δητῷ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φίλαι Ἀθήνη·
δὸς δέ τέ μ' ἄνδρα ἐλεῖν καὶ ἐς ὀρμὴν ἔγχεος ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπέυχεται, οὐδέ μέ φησι
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο. 120

‘Ὡς ἔφατ’ εὐχόμενος· τοῦ δ’ ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ’ ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν·
ἀγγοῦ δ’ ἵσταμένη ἔπεα πτερόεντα προσηύδα·

Θαρσῶν νῦν Διόμηδες ἐπὶ Τρώεσσι μάχεσθαι·
ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα 125
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς·
ἀχλὺν δ’ αὖ τοι ἀπ’ ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
ὄφρ’ εὖ γινώσκης ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.
τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ’ ἵκηται,
μή τι σύ γ’ ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ’ ἐς πόλεμον, τήν γ’ οὐτάμεν ὀξεί χαλκῷ.

‘Ἢ μὲν ἄρ’ ὥς εἰποῦσ’ ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδείδης δ’ ἐξαυτὶς ἰὼν προμάχοισιν ἐμίχθη·
καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ’ εἰροπόκοις ὄτεσσι
χραύσῃ μὲν τ’ αὐλῆς ὑπεράλμενον οὐδὲ δαμάσῃ·
τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ’ οὐ προσαμύνει,
ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ’ ἐρήμα φοβεῖται· 140
αἱ μὲν τ’ ἀγχιστῖναι ἐπ’ ἀλλήλησι κέχυνται,
αὐτὰρ ὁ ἐμμεμαῶς βαθέης ἐξάλλεται αὐλῆς·
ὥς μεμαῶς Τρώεσσι μύγῃ κρατερὸς Διομήδης.

*He slays Astynooos and Hyphieiron, Xanthos and Thoon, Echemmon
and Chromios.*

‘Ἐνθ’ ἔλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
τὸν δ’ ἕτερον ξίφει μεγάλῳ κληῖδα παρ’ ὤμων
πλῆξ’, ἀπὸ δ’ αὐχένος ὤμων ἐέργαθεν ἠδ’ ἀπὸ νώτου.

τοὺς μὲν ἕασ' ὁ δ' Ἀβαντα μετῴχετο καὶ Πολύιδον,
 υἱέας Εὐρυδάμαντος, ὄνειροπόλοιο γέροντος,
 τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὄνειρους, 150
 ἀλλὰ σφεας κρατερός Διομήδης ἐξενάριξε.
 βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἱε,
 ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
 ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν 155
 ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
 λείπ', ἐπεὶ οὐ ζῶντε μάχης ἐκ νοστήσαντε
 δέξατο· χηρωσται δὲ διὰ κτήσιν दातेόντο.

Ἔνθ' υἱας Πριάμοιο δῶν λάβε Δαρδανίδαο,
 εἰν ἐνὶ δῖφρῳ ἔοντας, Ἐχέμμονά τε Χρομίον τε. 160
 ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄξῃ
 πόρτιος ἢ βούος, ξύλοχον κάτα βοσκομενάων,
 ὧς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
 βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
 ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

*Aeneas comes to the rescue, first calling on Pandaros to explain why
 he does not meet Diomedes.*

Τὸν δ' ἶδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
 βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχεαίων
 Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
 εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
 στή δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ἤυδα· 170

Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες οἷστοι
 καὶ κλέος, ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ;
 οὐδέ τις ἐν Λυκίῃ σέο γ' εὐχεται εἶναι ἀμείνων.
 ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος Διὶ χεῖρας ἀνασχών,

ὅς τις ὕδὲ κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε 175
 Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
 εἰ μὴ τις θεὸς ἐστί κοτεσσάμενος Τρῶεσσιν,
 ἱρῶν μνηίσας· χαλεπὴ δὲ θεοῦ ἐπὶ μῆνις.

Pandaros describes how he has recently wounded Diomedes; but cannot engage in hand-to-hand combat with him, for lack of a chariot.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεῖα, Τρώων βουληφόρε χαλκοχιτώνων, 180
 Τυδεΐδῃ μιν ἐγὼ γε δαΐφρονι πάντα ἔϊσκω,
 ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
 ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεὸς ἐστίν.
 εἰ δ' ὃ γ' ἀνὴρ, ὃν φημι, δαΐφρων Τυδέος υἱός,
 οὐχ ὃ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
 ἔσθηκ' ἀθανάτων νεφέλῃ εἰλυμένος ὦμος,
 ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
 ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλλον ὦμον
 δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο·
 καὶ μιν ἐγὼ γ' ἐφάμην Ἀἰδωνῇ προΐαψεν, 190
 ἔμψης δ' οὐκ ἐδάμασσα· θεὸς νύ τίς ἐστι κοτήεις.
 ἵπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην·
 ἀλλὰ πον ἐν μεγάροισι Λυκάονος ἔνδεκα δίφροι
 καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι
 πέπτανται· παρὰ δέ σφιν ἐκάστω δίζυγες ἵπποι 195
 ἐστᾶσι κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
 ἦ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
 ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
 ἵπποισίν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα
 ἀρχεύειν Τρῶεσσι κατὰ κρατερὰς ὑσμίνας· 200

ἄλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν.
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἐμελλον ὀνήσειν. 205
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροιν
 ἀτρεκές αἶμ' ἔσσευα βαλῶν, ἥγειρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἥματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἡγεόμην Τρώεσσι φέρων χάριν Ἑκτορι δίφ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι
 πατρὶδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.

Aeneas induces Pandaros to mount his chariot, and the two heroes advance against Diomedes.

Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ἤδα·
 μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἄλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδῃαι
 οἶοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
 κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι·
 τῷ καὶ νῶϊ πόλινδε σαώσετον, εἴ περ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 ἄλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόμεντα
 δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
 ἦέ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
 Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεῶ ἵππῳ· 230
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσεται, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
 μὴ τῷ μὲν δείσαντε ματήσεται, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο τεὸν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαῖξας μεγαθύμου Τυδέος υἱός 235
 αὐτῷ τε κτεῖνῃ καὶ ἐλάσῃ μώνυχας ἵππους,
 ἀλλὰ σὺ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξείῃ δουρί.

Sthenelos warns Diomedes not to encounter two such mighty chiefs.

Ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους. 240
 τοὺς δὲ ἶδε Σθένης, Καπανηΐος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδεΐδῃ ἔπεα πτερόεντα προσηύδα·

Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὁρώω κρατερῶ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὐχεται εἶναι·
 Αἰνείας δ' υἱὸς μεγαλήτορος Ἀχγίσαιο
 εὐχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἔστ' Ἀφροδίτη.
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδὲ μοι οὕτω
 θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης. 250

But the hero repels the warning, and gives his esquire directions concerning the immortal steeds which he expects to capture.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
 μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω·

οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὐτὼς 255
 ἀντίον εἰμ' αὐτῶν· τρεῖν μ' οὐκ ἐᾷ Παλλὰς Ἀθήνη.
 τούτῳ δ' οὐ πάλιν αὐτὶς ἀποίσετον ὠκέες ἵπποι
 ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἀμφοτέρῳ κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας·
 Αἰνεῖαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.
 τῆς γάρ τοι γενεῆς, ἧς Τρωῇ περ εὐρύνοπα Ζεὺς 265
 δῶχ' υἱὸς ποινὴν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων, ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡέλιόν τε.
 τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
 λάβρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
 τῷ δὲ δὺ' Αἰνεΐα δῶκεν, μήστῳρε φόβοιο.
 εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.

Pandaros begins the combat by discharging his spear, but without effect.

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·

Καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ·
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς οἰστός·
 νῦν αὖτ' ἐγχεΐη πειράσομαι, αἶ κε τύχωμι.

Ἦ ῥα, καὶ ἀμπεπαλὼν προτεῖ δολιχόσκιον ἔγχος, 280
καὶ βάλε Τυδείδαο κατ' ἀσπίδα· τῆς δὲ διὰ πρὸ
αἰχμῇ χαλκείῃ πταμένη θώρηκι πελάσθη.
τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός·
Βέβληται κενεῶνα διαμπερές, οὐδέ σ' ὅτω
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας. 285

*Diomedes slays Pandaros and disables Aeneas, who is rescued by
Aphrodite.*

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
ἤμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' ὅτω
πρὶν γ' ἀποπαύσεσθαι, πρὶν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα, ταλαύρινον πολεμιστὴν.
Ὡς φάμενος προέηκε· βέλος δ' ἵθυνεν Ἀθήνη 290
ῥίνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἰχμῇ δ' ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.
ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
αἰόλα, παμφανόωντα, παρέτρεσσαν δέ οἱ ἵπποι 295
ώκνυτοδες· τοῦ δ' αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
δείσας μή πως οἱ ἐρυσαιάτο νεκρὸν Ἀχαιοί.
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὥς ἀλκί πεποιθώς,
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐτίσιν 300
τὸν κτάμεναι μεμαώς, ὅς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
οἴοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ῥέα πάλ्लε καὶ οἶος.
τῷ βάλεν Αἰνείας κατ' ἰσχίον, ἔνθα τε μηρὸς 305
ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·

θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
 ὥσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὃ γ' ἦρως
 ἔστη γυνὴ ἔριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
 γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψε. 310

Καὶ νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
 εἰ μὴ ἄρ' ὅξυ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
 μήτηρ, ἣ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
 ἀμφὶ δ' ἐὼν φίλον υἷον ἐχεύατο πῆχες λευκῶ,
 πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315
 ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

*Sthenelos possesses himself of Aeneas's steeds, sends them to the ships,
 and returns to Diomedes, who pursues and wounds Aphrodite.*

Ἡ μὲν ἐὼν φίλον υἷον ὑπεξέφερεν πολέμοιο·
 οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιῶν
 τάων, ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης· 320
 ἀλλ' ὃ γε τοὺς μὲν εὐὸς ἠρύκακε μώνυχας ἵππους
 νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
 Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
 ἐξέλασε Τρώων μετ' εὐκνήμιδας Ἀχαιοῦς.
 δῶκε δὲ Διηιπύλῳ, ἐτάρῳ φίλῳ, δν περὶ πάσης 325
 τίεν ὀμηλικῆς, ὅτι οἱ φρεσὶν ἄρτια ᾔδῃ,
 νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἦρως
 ὦν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,
 αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους
 ἐμμεμαῶς· ὃ δὲ Κύπριν ἐπ' ὤχετο νηλεὲς χαλκῷ, 330
 γυγνώσκων ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεῶων
 τάων, αἰ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
 οὔτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννύω.

ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὁμίλον ὀπάζων,
 ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335
 ἄκρην οὐτάσε χεῖρα μετάλμενος ὀξείῃ δουρὶ
 ἀβληχρὴν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
 ἀμβροσίου διὰ πέπλου, ὃν οἱ Χάριτες κάμον αὐταί,
 πρυμνὸν ὑπερ θένερος. ῥέε δ' ἄμβροτον αἷμα θεοῖο,
 ἰχώρ, οἷός περ τε ῥέει μακάρεσσι θεοῖσιν· 340
 οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθωπα οἶνον,
 τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.

The goddess lets Aeneas fall, who is rescued by Apollo, while Aphrodite, under the taunts of Diomedes, is led away by Iris to Ares.

Ἦ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἱόν.
 καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων
 κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων 345
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο·
 τῇ δ' ἐπὶ μακρὸν αὔσε βοὴν ἀγαθὸς Διομήδης·
 Εἵκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτήτος·
 ἦ οὐχ ἄλλης ὅττι γυναῖκας ἀνάλκιδας ἡπεροπτεύεις;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεται, ἦ τέ σ' ὁτῶ 350
 ῥυγήσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθεται.
 Ὡς ἔφαθ', ἦ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴνεμος ἔξαγ' ὁμίλῳ
 ἀχθομένην ὀδύνῃσι· μελαίνετο δὲ χρόα καλόν.
 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρον Ἄρηα 355
 ἥμενον. ἥερι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ.
 ἦ δὲ γυνὴ ἐριποῦσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους·

Ares lends Aphrodite his steeds, which, Iris being charioteer, convey her to her mother, Dione.

Φῖλε κασίγνητε, κόμισαί τέ με δὸς δέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστί. 360
 λήην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνὴρ,
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.

ᾠς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
 ἡ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ.
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσὶ, 365
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἶπὺν Ὀλυμπον.
 ἔνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις
 λύσας· ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτη, 370
 μητρὸς ἑῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν.
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Dione, having heard the cause of her daughter's distress, comforts her by recounting other deities who have experienced humiliation at the hands of mortals: Ares, Hera, Hades.

Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανίωνων
 μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;

Τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτη· 375
 οὐτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,
 οὐνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
 ἀλλ' ἤδη Δαναοί γε καὶ ἀθανάτοισι μάχονται. 380
 Τὴν δ' ἡμείβετ' ἔπειτα Διώνη, δία θεάων·

τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο κηδομένη περ.
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
 τλῇ μὲν Ἄρης, ὅτε μιν Ὠτος κρατερός τ' Ἐφιάλτης, 385
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ.
 χαλκῆφ δ' ἐν κεράμφ δέδετο τρισκαίδεκα μῆνας.
 καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυιή, περικαλλῆς Ἡερίβοια,
 Ἑρμῆα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμός ἐδάμνα.
 τλῇ δ' Ἥρη, ὅτε μιν κρατερός πάϊς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἷστῶ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνῆκεστον λάβεν ἄλγος.
 τλῇ δ' Ἀἰδης ἐν τοῖσι πελώριος ὤκνῳ οἷστόν, 395
 εὐτέ μιν ωὐτὸς ἀνὴρ, υἱὸς Διὸς αἰγιοχόιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνησιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἄχεων, ὀδύνησι πεπαρμένος· αὐτὰρ οἷστός
 ὦμφ ἐνὶ στιβαρῶ ἤλήλατο, κῆδε δὲ θυμόν. 400
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός, γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθεται αἷσυλα ῥέζων,
 ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσι.

*She explains that the present assault was instigated by Athena, and
 heals her daughter's wound.*

Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη· 405
 νῆπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναῖος ὃς ἀθανάτοισι μάχεται,
 οὐδέ τι μιν παῖδες ποτὶ γούνασι παππάζουσιν

ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.
 τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστι, 410
 φραζέσθω μή τις οἱ ἀμείνων σείο μάχηται,
 μῇ δὴν Αἰγιάλεια, περίφρων Ἀδρηστήνη,
 ἐκ ὕπνου γούωσα φίλους οἰκῆας ἐγείρῃ,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο. 415
 Ἥ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ·
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.

Athena and Hera banter Zeus upon Aphrodite's discomfiture,

Αἰ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρῃ
 κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη· 420
 Ζεῦ πάτερ, ἡ ῥά τί μοι κεχολώσεται, ὅττι κεν εἴπω;
 ἡ μάλα δὴ τινα Κύπρις Ἀχαιϊάδων ἀνιείσα
 Τρῶσιν ἅμα σπέσθαι, τοὺς νῦν ἔκπαυλ' ἐφίλησε,
 τῶν τινα καρρῆζουσα Ἀχαιϊάδων ἐνπέπλων
 πρὸς χρυσῇ περόνῃ καταμύξατο χεῖρα ἀραιήν. 425
 Ὡς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσῆν Ἀφροδίτην·

who counsels Aphrodite to leave war to Ares and Athena.

Οὐ τοι, τέκνον ἐμὸν, δέδοται πολεμήϊα ἔργα,
 ἀλλὰ σύ γ' ἡμερόεντα μετέρχεο ἔργα γάμοιο,
 ταῦτα δ' Ἀρηϊ θοῶ καὶ Ἀθήνῃ πάντα μελήσει. 430

*Diomedes attacks Aeneas, now under the protection of Apollo, but is
 repelled by the god with savage warning.*

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
 Αἰνεία δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,

γυγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
 ἄλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
 Αἰνεῖαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435

τρίς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
 τρίς δέ οἱ ἐστυφέλιξε φαινήν ἄσπιδ' Ἀπόλλων.
 ἄλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων·

Φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν 440
 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φύλον ὁμοῖον
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.

Ὡς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω
 μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.
 Αἰνεῖαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445
 Περγάμφ' εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο·
 ἦ τοι τὸν Λητῷ τε καὶ Ἀρτεμῖς ἰοχέαιρα
 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε.

*Having driven back Diomedes, Apollo sets a phantom-Aeneas among
 the combatants, and incites Ares to re-enter the combat,*

Αὐτὰρ ὁ εἰδῶλον τεύξ' ἀργυρότοξος Ἀπόλλων
 αὐτῷ τ' Αἰνεΐα ἵκελον καὶ τεύχεσι τοῖον, 450

ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
 δρῶν ἀλλήλων ἀμφὶ στήθεσσι βοείας

ἄσπιδας εὐκύκλους λαισῆϊά τε πετερόεντα.

δὴ τότε θούρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·

Ἄρες, Ἄρες βροτολογέ, μαιφόνε, τειχεσιπλῆτα, 455
 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθὼν
 Τυδεΐδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
 Κύπριδα μὲν πρῶτα σχεδὸν οὐτάσε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.

who re-animates the Trojans.

Ὡς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμφ ἄκρη, 460
Τρῳᾶς δὲ στίχας οὐλος Ἄρης ὥτρυνε μετελθὼν
εἰδόμενος Ἀκάμαντι θοῶ, ἡγήτορι Θρηκῶν·
υἰάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·

ὦ νιεῖς Πριάμοιο, διοτρεφέος βασιλῆος,
ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς; 465
ἢ εἰς ὃ κεν ἀμφὶ πύλης εὖ ποιητῆσι μάχωνται;
κεῖται ἀνὴρ, ὃν τ' ἴσον ἐτίομεν Ἑκτορι δίφ,
Αἰνεΐας, υἱὸς μεγαλήτορος Ἀγχίσαο.
ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.

Ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 470
ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἑκτορα δῖον·

Sarpedon reproaches Hector, contrasting his remissness with his own sacrifices and courage.

Ἑκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἢδ' ἐπικούρων
οἶος σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.
τῶν νῦν οὐ τιν' ἐγὼν ιδέειν δύναμ' οὐδὲ νοῆσαι, 475
ἀλλὰ καταπτώσσουσι κύνες ὥς ἀμφὶ λέοντα·
ἡμεῖς δ' αὖ μαχόμεσθ', οἳ πέρ τ' ἐπίκουροι ἔνειμεν.
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἤκω·
τηλοῦ γὰρ Λυκίη, Ξάνθῳ ἐπὶ δινήμενι,
ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
καὶ δὲ κτήματα πολλά, τά τ' ἔλδεται, ὅς κ' ἐπιδευής.
ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον,
οἶόν κ' ἢ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοικεν·

τύνη δ' ἔστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὄρεσσι.
 μή πως, ὡς ἀψῖσι λίνου ἀλόντε πανάγρου,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γέννησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490
 ἀρχοὺς λισσομένῃ τηλεκλειτῶν ἐπικούρων
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.

Hector feels the reproach, enters again the combat, and rallies the Trojans.

Ὡς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἑκτορι μῦθος.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ, 495
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φύβηθεν.
 ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας
 ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
 κρίνῃ ἐπειγομένων ἀνέμων καρπὸν τε καὶ ἄχνας·
 αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τότε Ἀχαιοὶ
 λευκοὶ ὑπερθε γένοντο κονισάλω, ὃν ῥα δι' αὐτῶν
 οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
 ἄψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες· 505
 οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
 θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρῳέσσιν ἀρήγων,
 πάντοσ' ἐποιοχόμενος· τοῦ δ' ἐκραιαίνεν ἐφετμὰς
 Φοῖβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
 Τρῳσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἶδε Παλλιδ' Ἀθήνην 510
 οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.

Αὐτὸς δ' Αἰνεΐαν μάλα πίνονος ἐξ ἀδύτοιο
 ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
 Αἰνεΐας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
 ὡς εἶδον ζῶν τε καὶ ἄρτεμέα προσιόντα 515
 καὶ μένος ἐσθλὸν ἔχοντα· μετᾴλλησάν γε μὲν οὐ τι.
 οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
 Ἄρης τε βροτολογὸς Ἔρις τ' ἄμοτον μεμαυΐα.

On the other hand, the leaders of the Greeks, the Ajaces, Odysseus, and Diomedes, rally their men.

Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
 ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅς τε Κρονίων
 νηνεμΐης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἀτρέμας, ὅφρ' εὐδῃσι μένος Βορέας καὶ ἄλλων
 ζαχρειῶν ἀνέμων, οἳ τε νέφεα σκιάοντα 525
 πνοιῇσιν λιγυρῇσι διασκιδνῶσιν ἀέντες·
 ὧς Δαναοὶ Τρώας μένον ἔμπεδον οὐδ' ἐφέβοντο.

Agamemnon exhorts the host, and slays Deïkoon.

Ἄτρεΐδης δ' ἀν' ὄμιλον ἐφοῖτα πολλὰ κελεύων·
 ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὕσμινας. 530
 αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·
 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.
 Ἥ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνεΐω ἔταρον μεγαθύμου, Δηϊκόωντα
 Περγασίδην, ὃν Τρώες ὁμῶς Πριάμοιο τέκεσσι 535
 τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρῶτοισι μάχεσθαι.

τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 ἢ δ' οὐκ ἔγχος ἔρυτο, διὰ πρὸ δὲ εἵσατο χαλκός,
 νειαίρη δ' ἐν γαστρὶ διὰ ζωστήηρος ἔλασσε.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

Aeneas slays Krethon and Orsilochos.

Ἐνθ' αὐτ' Αἰνείας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 νῆε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε.
 τῶν ῥα πατὴρ μὲν ἔναιεν εὐκτιμένη ἐνὶ Φηρῇ
 ἄφνειος βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
 Ἀλφειοῦ, ὅς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης, 545
 ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεςσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάουε παῖδε γενέσθην,
 Κρήθων Ὀρσίλοχός τε μάχης εὖ εἰδότε πάσης.
 τῷ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀρείοισιν ἐπέσθην,
 τιμὴν Ἀτρείδης, Ἀγαμέμνονι καὶ Μενελάῳ,
 ἀρνυμένω· τῷ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷω τῷ γε λέοντε δύω ὄρεος κορυφῇσιν
 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τῷ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 σταθμούς· ἀνθρώπων κερατίζετον, ὄφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·
 τοῖω τὼ χεῖρεςσιν ὑπ' Αἰνείαο δαμέντε
 καππεσέτην, ἐλάττησιν ἐοικότες ὑψηλῇσι. 560

Pity at their fate touches Menelaos, and he seeks, aided by Antilochos, to avenge them.

Τὼ δὲ πεσόντ' ἐλέησεν ἀρητίφιλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 σείων ἐγχεῖην· τοῦ δ' ὥτρυνεν μένος Ἄρης,

τὰ φρονέων, ἵνα χερσὶν ἵπ' Αἰνείαιο δαμείη.
 τὸν δ' ἶδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 565
 βῆ δὲ διὰ προμάχων· περὶ γὰρ δίε ποιμένι λαῶν
 μῆ τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνονιο.
 τῷ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνείας δ' οὐ μείνε θοός περ ἔων πολεμιστής,
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τῷ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἐταίρων,
 αὐτῷ δὲ στρεφθέντε μετὰ πρῶτοισι μαχέσθην. 575
 Ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἀρηϊ,
 ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστῶν·
 τὸν μὲν ἄρ' Ἀτρείδης δουρὶ κλειτὸς Μενέλαος
 ἔσταότ' ἔγχεϊ νύξε κατὰ κληῖδα τυχήσας·
 Ἀντίλοχος δὲ Μῦδωνα βύλ', ἡνίοχον θεράποντα, 580
 ἔσθλὸν Ἀτυμνιάδην (ὃ δ' ὑπέστρεφε μώνυχας ἵππους)
 χερμαδίφ' ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κούρησιν.
 Ἀντίλοχος δ' ἄρ' ἐπαῖξας ξίφει ἤλασε κόρσην·
 αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κούρησιν ἐπὶ βρεχμόν τε καὶ ὤμους.
 δηθὰ μάλ' ἐστήκει, τύχε γάρ ῥ' ἀμάθοιο βαθείης,
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βάλλον ἐν κούρησι,
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.

This brings Hector into the fray. He is attended by Ares; and the Greeks, including Diomedes, shrink back,

Τοὺς δ' Ἐκτώρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς 590
 κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες

κρατεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι Ἐνυώ,
 ἥ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηϊοτήτος,
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
 φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἐκτορος, ἄλλοτ' ὀπισθε. 595

Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόφῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὡς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ. 600

ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἐκτορα δῖον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν·
 τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, δς λοιγὸν ἀμύνει·
 καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.
 ἀλλὰ πρὸς Τρῳᾶς τετραμμένοι αἰὲν ὀπίσσω 605
 εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.

ὦς ἄρ' ἔφη, Τρῳᾶς δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
 ἔνθ' Ἐκτωρ δὺν φῶτε κατέκτανεν εἰδότε χάρμης,
 εἰν ἐνὶ δίφρῳ ἔοντε, Μενέσθην Ἀγχιάλόν τε.

*except Ajax, son of Telamon, who slays Amphiros, and strives
 to despoil his corpse.*

Τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας· 610
 στή δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
 καὶ βάλεν Ἀμφιον, Σελάγου υἱόν, ὅς ῥ' ἐνὶ Παισῷ
 ναῖε πολυκτῆμων πολυλήϊος. ἀλλὰ ἐ μοῖρα
 ἦγ' ἐπικουρήσοντα μετὰ Πριάμῳ τε καὶ υἱας.
 τὸν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
 νεαίρῃ δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
 δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
 τεύχεα συλήσων· Τρῳᾶς δ' ἐπὶ δούρατ' ἔχευαν

ὀξέα, παμφανδώντα· σάκος δ' ἀνεδέξατο πολλά.
 αὐτὰρ ὁ λάξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος 620
 ἐσπάσασα· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
 ὥμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
 δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
 οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
 οἳ ἔ μέγαν περ ἐόντα καὶ ἰφθιμον καὶ ἀγανὸν 625
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.
 Ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τληπόλεμον δ' Ἑρακλείδην, ἧῦν τε μέγαν τε,
 ὠρσεν ἐπ' ἀντιθέφ Σαρπηδόνι μοῖρα κραταιή.
 οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
 υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
 τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

Tlepolemos challenges Sarpedon to single combat.

Σαρπηδόν, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
 πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
 ἀλλ' οἶόν τινά φασι βίην Ἑρακληείην
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα,
 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Δαομέδοντος, 640
 ἔξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
 σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν ὀτομαι ἄλκαρ ἔσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Αἴδαιο περήσειν.

Sarpedon replies, the spears are discharged at the same moment, and the challenger falls.

Τὸν δ' αὖ Σαρπηδών, Λυκίων ἀγός, ἀντίον ἤυδα·
 Τληπόλεμ' ἦ τοι κείνος ἀπώλεσεν Ἴλιον ἱρήν
 ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
 ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ, 650
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε·
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀίδι κλυτοπόλῳ.
 Ὡς φάτο Σαρπηδών, ὃ δ' ἀνέσχετο μείλινον ἔγχος 655
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἤϊξαν· ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδών, αἶχμῃ δὲ διαμπερὲς ἦλθ' ἀλεγεινῇ·
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψε.
 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρעי μακρῷ 660
 βεβλήκειν, αἶχμῃ δὲ διέσσυτο μαιμώωσα,
 ὅστέφ' ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λουγὸν ἄμυνεν.

While his companions are carrying off the grievously wounded Sarpedon, Odysseus slays many of the Lykians,

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
 ἐλκόμενον. τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησε, 665
 μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίῃ,
 σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τληπόλεμον δ' ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
 τλήμονα θυμὸν ἔχων, μαίμησε δὲ οἱ φίλον ἦτορ· 670

μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἢ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
 ἰφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξεί χαλκῷ. 675
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 ἐνθ' ὃ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.

*but is checked by Hector, who, seconded by Ares, slays many of
 the Greeks, and forces them, stubbornly resisting, toward the
 ships.*

Καὶ νύ κ' ἔτι πλέονας Λυκίων κτάνε διὸς Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἔκτωρ. 680
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἰθοπι χαλκῷ,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδῶν, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπε·

Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 κεῖσθαι, ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρη, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγὼ γε
 νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαίαν
 εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.

ὦς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ,
 ἀλλὰ παρήϊξεν λεληθμένος ὄφρα τάχιστα 690
 ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.
 οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δίοι ἐταῖροι
 εἶσαν ὑπ' αἰγίοχοιο Διὸς περικαλλεῖ φηγῶ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 ἰφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἐταῖρος. 695
 τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς·

αὐτῖς δ' ἐμπνύνθη, περὶ δὲ πνοιῇ βορέας
ζώγρει ἐπιπνεύουσα κακῶς κεκαφνότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἄρηι καὶ Ἑκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν 700
οὔτε ποτ' ἀντεφέρουντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.

Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἑκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης;
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην 705
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἑλενον καὶ Ὀρέσβιον αἰολομήτρην,
ὃς ῥ' ἐν Τλῇ ναίεσκε μέγα πλούτοιο μεμηλώς,
λίμνη κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
ναῖον Βοιωτοὶ μάλα πύονα δῆμον ἔχοντες. 710

*Hera and Athena resolve to come to the succor of the Greeks; and
the battle of the gods begins.*

Τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἄργείους ὀλέκοντας ἐνὶ κρατερῇ ὕσμινῃ,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω, 715
Ἰλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρηα.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Hera prepares her chariot of war.

ὦς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
ἦ μὲν ἐποιοχόμενη χρυσάμπυκας ἔντυεν ἵππους 720
Ἥρη, πρέσβα θεά, θυγάτηρ μεγάλιο Κρόνιοι·

"Ηβη δ' ἀμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.
 τῶν ἦ τοι χρυσήϊ τυς ἄφθιτος, αὐτὰρ ὕπερθε
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι· 725
 πλημναι δ' ἀργύρου εἰσὶ περιδρομοὶ ἀμφοτέρωθεν.
 δίφρος δὲ χρυσείοισι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται, δοιαί δὲ περιδρομοὶ ἄντυγές εἰσι.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730
 κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν "Ηρη
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.

Athena arrays herself in armor.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑαὸν πατρός ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735
 ἣ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυνόεντα.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστρεφάνωται,
 ἐν δ' Ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰώκη, 740
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάλῃρον,
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
 ἐς δ' ὄχρεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος 745
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.

And the two goddesses, with Hera as charioteer, hasten to Olympus,

Ἡρῃ δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ὅς ἔχον Ἵλραι,
 τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλυμπὸς τε, 750
 ἡμὲν ἀνακλίνει πυκινὸν νέφος ἥδ' ἐπιθεῖναι.
 τῇ ῥα δι' αὐτάων κεντρηνέας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.

and beseech Zeus to arrest Ares, in his destruction of the Achaeans.

Ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἡρῃ 755
 Τῇν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπε·

Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρῃ τίδε καρτερὰ ἔργα·
 ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος· οἱ δὲ ἔκηλοι
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων 760
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τίνα οἶδε θέμιστα·
 Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρῃα
 λυγρῶς πεπληγυῖα μάχης ἐξαποδίωμαι;

Zeus permits the goddesses to interfere, and to punish Ares.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην, 765
 ἦ ἐ μάλιστ' εἴωθε κακῆς ὁδύνησι πελάζειν.

They return to the Trojan plain, where Hera, with the voice and form of Stentor, rallies the Greeks,

Ὡς ἔφατ', οὐδ' ἀπίθῃσε θεὰ λευκώλενος Ἡρῃ,
 μᾶστιξεν δ' ἵππους· τὼ δ' οὐκ ἀέκοντε πετέσθην

μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὅσσον δ' ἥροειδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἶνοπα πόντον,
 τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἴξον ποταμῷ τε ῥέοντε,
 ἦχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,
 ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευε·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.

Αἰ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
 ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῦναι.
 ἀλλ' ὅτε δὴ ῥ' ἴκανον ὅθι πλείστοι καὶ ἄριστοι 780
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἢ συσι κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν
 ἔνθα στᾶσ' ἦϋσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ, 785
 ὃς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·

Αἰδῶς Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιῶν
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκάς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.

Ὡς εἰποῦς' ὥτρυνε μένος καὶ θυμὸν ἐκάστου.

while Athena rouses Diomedes to engage in combat with Ares.

Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
 εὔρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰφί. 795
 ἰδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος

ἄσπιδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἶμ' ἀπομόργνυ.
 ἱππείου δὲ θεὰ ζυγοῦ ἤψατο φώνησέν τε·

She begins by reproaching her favorite as less courageous than his father, Tydeus.

Ἥ ὀλόνον οἱ παῖδα εἰκότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητῆς.
 καὶ ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἵασκον
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας,
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον. 805
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
 [ῥηιδίως· τοίη οἱ ἐγὼν ἐπιτάρβροθος ἦα].
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι. 810
 ἀλλὰ σευ ἦ κάματος πολυαῖξ γυῖα δέδυκεν,
 ἦ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.

Diomedes reminds his protectress that it is because of her prohibition that he refrains from combat with the gods.

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
 γιγνώσκω σε θεά, θύγατερ Διὸς αἰγιόχοιο. 815
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμένων, ἃς ἐπέτειλας
 οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820

ἔλθῃσ' ἐς πόλιν, τὴν γ' οὐτάμεν ὀξείῃ χαλκῷ.
τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἥδ' καὶ ἄλλους
Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
γυγνώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.

Athena not only revokes this prohibition, but promises her aid in person.

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 825
Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
μήτε σύ γ' Ἄρῃα τό γε δειδίθι μήτε τιν' ἄλλον
ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
ἀλλ' ἄγ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους,
τύψον δὲ σχεδίνῃ, μηδ' ἄξιο θούρον Ἄρῃα 830
τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
δς πρῶν μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων
Τρῶσιν μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
νῦν δὲ μετὰ Τρῶεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.

She takes the place of Sthenelos, and together the goddess and hero approach Ares.

Ὡς φάμενῃ Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε 835
χειρὶ πάλιν ἐρύσας· ὁ δ' ἄρ' ἐμπαπέως ἀπόρουσεν.
ἡ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον
ἐμμεμανία θεά· μέγα δ' ἔβραχε φήγινος ἄξων
βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
λάξετο δὲ μᾶστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
αὐτίκ' ἐπ' Ἀρῇ πρώτῳ ἔχε μώνυχας ἵππους.
ἡ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἷον·
τὸν μὲν Ἀρῆς ἐνάριζε μαιφόνος· αὐτὰρ Ἀθήνη
δὺν' Αἰδὸς κυνέην, μή μιν ἴδοι ὄβριμος Ἀρῆς. 845

Ares leaves the corpse which he is despoiling, and launches his spear at Diomedes; Athena turns the spear aside,

ὦς δὲ ἶδε βροτολογιγὸς Ἄρης Διομήδεα δῖον,
ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἴοντες, 850
πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
ἔγχεϊ χαλκείῳ μεμαῶς ἀπὸ θυμὸν ἐλέσθαι.
καὶ τό γε χεὶρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
ᾤσεν ὑπ' ἐκ δῖφροιο ἐτώσιον αἶχθῆναι.

but so seconds Diomedes cast that he wounds Ares,

Δεύτερος αὐθ' ὤρματο βοὴν ἀγαθὸς Διομήδης 855
ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
νεΐατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρη·
τῇ ῥά μιν οὔτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν,
ἐκ δὲ δόρυ σπάσεν αὐτίς. ὁ δ' ἔβραχε χάλκεος Ἄρης,
ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
ἄνδρες ἐν πολέμῳ ἔριδα ξυνάγοντες ἄρης·
τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.

who disarms him from the battle-field, passing through the clouds to Olympus,

Οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
καύματος ἔξ ἀνέμοιο δυσσαέος ὀρνυμένοιο, 865
τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
φαίνεται ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.

καρπαλίμως δ' ἴκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
 παρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,
 δείξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὤτειλῆς, 870
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.

where he tells his woes to Zeus,

Ζεῦ πάτερ, οὐ νεμεσίξῃ ὄρων τάδε καρτερὰ ἔργα;
 αἰεὶ τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
 ἀλλήλων ἰότητι, χάριν ἄνδρεςσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην, 875
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὐτ' ἐπεὶ προτιβάλλεαι οὔτε τι ἔργῳ,
 ἀλλ' ἀνιείς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀδῆλον· 880
 ἣ νῦν Τυδέος υἱόν, ὑπερφιάλον Διομήδεα,
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι Ἴσος·
 ἀλλὰ μ' ὑπήνεικαν ταχέες πόδες. ἣ τέ κε δηρὸν 885
 αὐτοῦ πῆματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
 ἣ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσι.

who at first shows little sympathy,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς·
 μή τί μοι ἄλλοπρόσαλλε παρεζόμενος μινύριζε.
 ἔχθιστος δέ μοι ἔσσι θεῶν, οἳ Ὀλυμπον ἔχουσιν· 890
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἔστιν ἀάσχετον, οὐκ ἐπικτόν,
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.

τῷ σ' ὅτω κείνης τάδε πάσχειν ἐννεσίησιν.
 ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895
 ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ' αἰδήλος,
 καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐραυνίωνων.

but at length commands Pason to heal his wounds.

ᾧ φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσειν 900
 [ἡκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο].
 ὥς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπενγόμενος συνέπηξεν
 ὑγρὸν ἔόν, μάλα δ' ὦκα περιτρέφεται κυκώωντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θούρον Ἄρηα.
 τὸν δ' Ἥβη λούσεν, χαρίεντα δὲ εἴματα ἔσσε· 905
 παρ δὲ Διὶ Κρονίῳ καθέζετο κύδει γαίῳν.

Αἰ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο
 Ἥρη τ' Ἀργεΐη καὶ Ἀλαλκομενηΐς Ἀθήνη,
 παύσασαι βροτολογιὸν Ἄρην ἀνδροκτασιῶν.

THE ILIAD.

BOOK VI.

The Achaeans retain the advantage. The gods having left the field, various chieftains signalize themselves; among them Ajax, Diomedes, Odysseus, and Agamemnon.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἵθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν, 5
Τρώων ῥῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,
ἄνδρα βαλὼν, δς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
υἱὸν Εὐσώρου, Ἀκάμαντ' ἦν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἰσῶ 10
αἰχμὴ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἀξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, δς ἔναιεν εὐκτιμένη ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·
πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων. 15
ἀλλὰ οἱ οὐ τις τῶν γε τότε ἥρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, δς ῥα τότε ἵππων
ἔσκεν ὑψηλίστος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε· 2α
 βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
 νηὶς Ἀβαρβαρήν τέκ' ἀμύμονι Βουκολίῳ.
 Βουκολίων δ' ἦν υἱὸς ἀγαθοῦ Λαομέδοντος
 πρεσβύτατος γενεῇ, σκότιον δὲ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃ καὶ εὐνῇ, 25
 ἥ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηιάδης, καὶ ἀπ' ὧμων τεύχε' ἐσύλα.
 Ἀστυάλων δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
 ἔγχρ' χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
 Ἀντίλοχος δ' Ἀβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλάτων δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατυνιόεντος εὐρῤῥείταο παρ' ὄχθας
 Πήδασον αἰπεινήν· Φύλακον δ' ἔλε Λήϊτος ἥρως 35
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Menelaos captures Adrastus, and is inclined to spare his life,

Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἐλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ,
 ὄξω ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40
 πρὸς πόλιν, ἥ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα· παρ δὲ οἱ ἔστη
 Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
 Ἀδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων· 45
 Ζῶγρει Ἀτρεὺς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα·
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν. 50

Ὡς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.
καὶ δὴ μιν τάχ' ἔμελλε βοὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἠΐδα·

*but Agamemnon's taunt leads him to relinquish his thought of
mercy.*

ὦ πέπον, ὦ Μενέλαε, τί ἡ δὲ σὺ κήδεαι οὕτως 55
ἀνδρῶν; ἡ σοὶ ἄριστα πεπολήται κατὰ οἶκον
πρὸς Τρώων· τῶν μή τις ὑπεκφύγοι αἰπὺν δλεθρον
χείρας θ' ἡμετέρας, μηδ' ὄν τινα γαστέρι μήτηρ
κοῦρον ἐόντα φέροι, μηδ' ὅς φύγοι, ἀλλ' ἅμα πάντες
Ἰλίου ἐξαπολοῖατ' ἀκήδεστοι καὶ ἄφαντοι. 60

Ὡς εἰπὼν ἔτρεψεν ἀδελφείου φρένας ἥρωος,
αἷσιμα παρειπών. ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
ἥρῳ Ἀδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δὲ
λάξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὖσας.

*Nestor exhorts the Greeks not to turn aside for spoil, but to follow
up the pursuit.*

ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρης,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
μιμνέτω, ὥς κε πλεῖστα φέρων ἐπὶ νῆας ἵκηται,
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
νεκροὺς ἅμ πεδῖον συλήσετε τεθνηῶτας.

*And the Trojans would have been driven within the walls of Troy,
had not Helenos appealed to Aeneas and Hector.*

ὣς εἰπὼν ὄτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὐτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστὰς 75
 Πριαμίδης Ἑλενος, οἰωνοπόλων ὄχ' ἄριστος·

Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαι τε φρονέειν τε,
 στήτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντῃ ἐποιχόμενοι, πρὶν αὐτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηϊοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει. 85

He begs Hector to go to the city, and direct the matrons to supplicate Athena.

Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληῖδι θύρας ἱεροῦ δόμοιο,
 πέπλον, ὃς οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡῦκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95

αἶ κεν Τυδέος υἱὸν ἀπόσχη 'Ιλίου ἱρῆς,
 ἄγριον αἰχμητήν, κρατερόν μῆστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον 'Αχαιῶν φημι γενέσθαι.
 οὐδ' 'Αχιλλῆά ποθ' ὦδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην 100
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.

Hector complies, having first rallied the Trojans and exhorted them to courage during his absence.

ᾧς ἔφαθ', "Εκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ὥχετο πάντῃ
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν. 105
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν 'Αχαιῶν·
 'Αργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φᾶν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
 Τρῳσὶν ἀλεξήσουτα κατελθέμεν· ὥς ἐλέλιχθεν.
 "Εκτωρ δὲ Τρῳέεσσιν ἐκέκλετο μακρὸν αὔσας· 110

Τρῳες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπικούροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὄφρ' ἂν ἐγὼ βεῖω προτὶ 'Εἰλιον ἠδὲ γέρουσιν
 εἴπω βουλευτῆσι καὶ ἡμετέρῃς ἀλόχοισι
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας. 115

The combat continues during Hector's absence, but with diminished fury, and opportunity is given for quieter scenes. Episode of Glaucos and Diomedes.

ᾧς ἄρα φωνήσας ἀπέβη κορυθαίολος "Εκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαιόν,
 ἄντυξ, ἥ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Γλαῦκος δ' Ἰππολόχοιο πάϊς, καὶ Τυδέος υἱὸς
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

The episode begins by Diomedes's question "who Glaucos is?" for he will not presumptuously engage in combat with gods.

Τίς δὲ σύ ἐσσι φέριστε καταβητῶν ἀνθρώπων;
 οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἐνὶ κυδιανείρῃ
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων 125
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιώσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἐγὼ γε θεοῖσιν ἐπουρανόισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος, 130
 δὴν ἦν, ὃς ῥα θεοῖσιν ἐπουρανόισιν ἔριζεν·
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σείε κατ' ἡγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοβηθεὶς 135
 δύσεθ' ἄλως κατὰ κύμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῆ.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶοντες,
 καὶ μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν, οἷ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι.

Glaukos replies, commencing with the wonderfully beautiful simile in which mankind are compared to the leaves of the forest.

Τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός·
 Τυδεΐδῃ μεγάλθυμε, τί ἦ γενεὴν ἐρεεῖνεις; 145
 οἷη περ φύλλων γενεή, τοίῃ δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθώωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει, ἢ δ' ἀπολήγει.
 εἰ δ' ἐθέλεις, καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς 150
 ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν.

Sisyphos of Corinth was his progenitor, the father of Bellerophon, whose exploits are mentioned at length, and how he was sent to Lykia and settled there.

Ἔστι πόλις Ἐφύρη μυχῶ Ἀργεος ἵπποβότοιο,
 ἔνθα δὲ Σίσυφος ἔσκειν, δ' κέρδιστος γένετ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην· 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡγορέην ἐρατεινὴν
 ὥπασαν. αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
 ὃς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἀργεῖων· Ζεὺς γάρ οἱ ὑπὸ σκῆπτρῳ ἐδάμασσε.
 τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δι' Ἄντεια, 160
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πείθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
 ἢ δὲ ψευσαμένη Προίτον βασιλῆα προσηύδα·
 τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
 ὃς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελοῦση· 165
 ὥς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἶον ἄκουσε·

κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 πέμπει δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
 δεῖξαι δ' ἡνώγει ᾧ πενθερῷ, ὅφρ' ἀπόλοιτο. 170
 αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἔξε Ξάνθον τε ῥέοντα,
 προφρονέως μιν τίεν ἀναξ Λυκίης εὐρείης·
 ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσεν.
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος ἠώς, 175
 καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ιδέσθαι,
 ὅττι ῥά οἱ γαμβροῖο πάρα Προίτιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
 πεφνέμεν. ἥ δ' ἄρ' ἔην θείον γένος οὐδ' ἀνθρώπων, 180
 πρόσθε Λέων, ὀπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
 δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον· τοὶ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἐόντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195

Bellerophon left three children, one of whom, Hippolochos, was father of Glaukos.

Ἦ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
 Ἴσανδρόν τε καὶ Ἴππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
 ἢ δ' ἔτεκε ἄντίθεον Σαρπηδόνα χαλκοκορυστήν.
 ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἦ τοι ὁ κάπ' πεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων Ἀλκείων.
 Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
 τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα. 205
 Ἴππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καὶ μοι μάλα πόλλ' ἐπέτελλεν
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἀριστοὶ
 ἐν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὖχομαι εἶναι.

Diomedes joyfully recognizes that guest-friendship existed between Bellerophon and Oineus, his own grandfather.

Ὡς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
 ἔγχοις μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
 Ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός· 215
 Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας·
 οἳ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
 Οἰνεὺς μὲν ζωστήρα δίδου φοίνικι φαιινόν,

Βελλεροφόντης δὲ χρύσειον δέπας ἀμφικύπελλον, 220
καὶ μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
Τυδέα δ' οὐ μέμνημαι, ἐπεὶ μ' ἔτι τυτθὸν ἔοντα
κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἀργεῖ μέσσω
εἰμὶ, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225

And the two heroes agree to avoid one another in combat and exchange armor.

Ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὀμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ' ἐπίκουροι
κτείνειν, ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχέω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὃν κε δύνηαι.
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἶδε 230
γυνῶσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι.

Ὡς ἄρα φωνήσαντε, καθ' ἵππων αἴξαντε,
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἐνθ' αὖτε Γλαύκῃ Κρονίδης φρένας ἐξέλετο Ζεὺς,
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε 235
χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.

Ἐκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανε,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρης
εἰρόμεναι παῖδός τε κασιγνήτους τε ἕτας τε
καὶ πόσιος· ὁ δ' ἔπειτα θεοῖς εὐχεσθαι ἀνώγει 240
πάσας ἐξείης· πολλῇσι δὲ κήδε' ἐφήπτο.

Ἄλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἴκανε,
ἕστοῃς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ

πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισι.
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο,
 πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
 κοιμῶντο Πριάμοιο παρ' αἰδοίης ἀλόχοισιν. 250

Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.

Ἔνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζε·
 Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μὲν, ὄφρα κέ τοι μεληιδέα οἶνον ἐνείκω,
 ὥς σπείσης Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πίησθα. 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τύνῃ κέκμηκας ἀμύνων σοῖσιν ἔτησι.

Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
 μή μοι οἶνον ἄειρε μελίφρονα πότνια μήτηρ,
 μή μ' ἀπογυιώσης, μένεος δ' ἀλκῆς τε λάθωμαι. 265
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἷθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέϊ Κρονίωνι

αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγγελεῖς
 ἔρχεο σὺν θυέεσσιν ἀόλλισσασα γεραίας· 270
 πέπλον δ', ὅς τις τοι χαριέστατος ἤδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡὔκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἶ κ' ἐλεήσῃ 275
 ἄστνυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἶ κεν Τυδέος υἱὸν ἀπόσχη' Ἴλιον ἱρής,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγγελεῖς
 ἔρχεο, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω, 280
 αἶ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παῖσιν.
 εἰ κεύνῳ γε ἴδοιμι κατελθόντ' Ἀἴδος εἶσω,
 φαίην κε φρέν' ἀτέρπου οἰζύος ἐκλελαθέσθαι. 285

Hecuba obeys the command of her son.

Ὡς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστνυ γεραίας.
 αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηῶεντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 Σιδουίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
 ἦγαγε Σιδουλήθεν, ἐπιπλῶς εὐρέα πόντον,
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἔν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὃς κάλλιστος ἦν ποικίλμασιν ἡδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεάτος ἄλλων. 295
 βῆ δ' ἵεναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Theano, priestess of Athena, receives the mantle, and lays it on the lap of the goddess, uttering a prayer which the goddess does not regard.

Αἰ δ' ὅτε νηὸν ἴκανον Ἀθήνης ἐν πόλει ἄκρη,
 τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,
 Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
 τὴν γὰρ Τρῳῆς ἔθηκαν Ἀθηναίης ἰέρειαν. 300
 αἰ δ' ὀλολυγῇ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον.
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡϋκόμοιο,
 εὐχομένη δ' ἡρᾶτο Διὸς κούρη μέγαλοιο·

Πότνι' Ἀθηναίη, ἐρυσίπτολι, δία θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτὸν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βούς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσης
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα. 310

Ὡς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

Hector, meanwhile, has reached the palace of Paris, hard by; and he finds him busied with his weapons, but in Helen's apartment.

Ὡς αἰ μὲν ῥ' εὐχοντο Διὸς κούρη μέγαλοιο,
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότε ἄριστοι
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες, 315
 οἳ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
 ἐγγύθι τε Πριάμοιο καὶ Ἑκτορος, ἐν πόλει ἄκρη.
 ἐνθ' Ἑκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χεῖρὶ

ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς
 αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφώωντα·
 Ἀργεῖή δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
 ἦστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
 τὸν δ' Ἔκτωρ νείκεσεν ἰδὼν αἰσχροῖς ἐπέεσσι. 325

He upbraids him for holding aloof from the combat.

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρναμένοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε
 ἄστν τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῃ,
 ὅν τινά ποῦ μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
 ἄλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δηῖοιο θέρηται.

Paris acknowledges the justice of the reproof, and promises to follow him at once.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
 Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
 τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μεν ἄκουσον,
 οὐ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
 ἤμην ἐν θαλάμῳ, ἔθελον δ' ἄχει προτραπέσθαι.
 νῦν δέ με παρειποῖς ἄλοχος μαλακοῖς ἐπέεσσιν
 ὠρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
 λῶϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω· 340
 ἢ ἴθ', ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ' ὀτῶ.

As Hector is turning away, Helen seeks to detain him, hearing execration upon herself and her husband.

Ὡς φάτο, τὸν δ' οὐ τι προσέφη κορυθαίολος Ἔκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισι·

Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυόεσσης,
ὥς μ' ὄφελ' ἡματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὦδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
δς ἤδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καὶ μιν ἐπαυρήσεσθαι οἶω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἔξεο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' αἵτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισι.

Hector does not delay, but bids her see that Paris quickly follows him.

Τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἔκτωρ·
μή με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις. 360
ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεύντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἰόντα.
καὶ γὰρ ἐγὼν οἰκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι 365

οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἷόν.
οὐ γάρ τ' οἶδ', ἥ ἔτι σφιν ὑπότροπος ἔξομαι αὐτῖς,
ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

*Arriving at his palace he does not find Andromache, but is directed
by a servant to the tower above the Scaean Gates.*

ὦς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἔκτωρ.
αἶψα δ' ἔπειθ' ἴκανε δόμους εὐ ναιετάοντας, 370
οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἦ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
πύργῳ ἐφειστήκει γοώσά τε μυρομένη τε.
Ἔκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν. 375

Εἰ δ' ἄγε μοι δμῳαὶ νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχῃ λευκώλενος ἐκ μεγάροιο;
ἦέ πῃ ἐς γαλῶν ἦ εἰνατέρων εὐπέπλων,
ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται; 380

Τὸν δ' αὖτ' ὀτρερὴ ταμὶν πρὸς μῦθον ἔειπεν
Ἔκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλῶν οὔτ' εἰνατέρων εὐπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
ἀλλ' ἐπὶ πύργῳ ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσε
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἦ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένη εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.

Ἥ ῥα γυνὴ ταμίν, ὃ δ' ἀπέσσυτο δώματος Ἔκτωρ 390
ἣν αὐτὴν ὁδὸν αὐτῖς ἐκτιμένας κατ' ἀγυῖας.

*Just as he reaches the city wall, Andromache runs to meet him,
and with her a maid carrying Astyanax.*

Εὖτε πύλας ἴκανε διερχόμενος μέγα ἄστν
 Σκαιάς, τῇ ἄρ' ἔμελλε διεξιμέναι πεδίοι, δε,
 ἐνθ' ἄλοχος πολὺδωρος ἐναντίῃ ἦλθε θέουσα
 Ἀνδρομάχῃ, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
 Ἡετίων, δς ἐναιεν ὑπὸ Πλάκῃ ὕληέσση,
 Θήβῃ Ὑποπλάκῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
 τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ.
 ἦ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
 παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς, 400
 Ἐκτοριδὴν ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
 τόν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
 Ἀστυάνακτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἐκτωρ.
 ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα, 405
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

*Andromache beseeches Hector to think of her son and herself. Her
 whole family are dead, father and seven brothers, by the hand
 of Achilles. Hector is every thing to her.*

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλθαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἢ τάχα χήρη
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη 410
 σεῦ ἀφαμαρτούση χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
 ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
 ἄλλ' ἄχε'· οὐδέ μοι ἔστι πατήρ καὶ πότνια μητήρ.
 ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,

ἐκ δὲ πόλιν πέρσεν Κιλικῶν εὖ ναιετάωσαν, 415
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,
 οὐδὲ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκρη σὺν ἔντεσι δαιδαλέοισιν
 ἡδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 οἳ δέ μοι ἐπτά κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἳ μὲν πάντες ἰφ' κλον ἡματι Ἀΐδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄτεσσι.
 μητέρα δ', ἥ βασιλευεν ὑπὸ Πλάκῃ ὕληέσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἄψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 "Ἐκτορ, ἀτὰρ σύ μοι ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μὲν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὀρφανικὸν θήγης χήρην τε γυναῖκα·
 λαὸν δὲ στήσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἳ ἄριστοι 435
 ἀμφ' Αἴαντε δῶυ καὶ Ἀγακλυτὸν Ἰδομενῆα
 ἡδ' ἀμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν·
 ἥ πού τις σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Hector assures Andromache that he does not forget the things of which she has reminded him, but even though he feels that Troy is doomed he must still lead the defence.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἐκτωρ· 440
 Ἥ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς

αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
 αἶ κε κακὸς ὥς νόσφιν ἄλυσκάζω πολέμοιο·
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρῶτοισι μετὰ Τρώεσσι μάχεσθαι, 445
 ἀρνύμενος πατρός τε μέγα κλέος ἡδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμᾶρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς εὐμμελίῳ Πριάμοιο.

*And yet the downfall of Troy and the death of all his father's
 house would not touch him as does the thought of Andromache
 a slave drawing water for her captors.*

Ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὐτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος,
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται ἐλεύθερον ἡμᾶρ ἀπούρας. 455
 καὶ κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνους,
 καὶ κεν ὕδωρ φορέοις Μεσσηϊδὸς ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.
 καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσας·
 "Ἐκτορος ἦδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
 ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμᾶρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι. 465

Hector stretches out his hands to take his son ; but the boy, in fright at the waving helmet-plume, shrinks back into the bosom of the maid. Then the father, having taken off the helmet and placed it upon the ground, kisses and tosses his boy, and, with a prayer that his son may be a mighty warrior and a word of comfort for Andromache, departs.

ᾠς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ.
 ἄψ δ' ὁ πᾶϊς πρὸς κόλπον εὐζώνιοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
 αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
 εἶπεν ἐπευξάμενος Διὶ τ' ἄλλοισιν τε θεοῖσι· 475

Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὦδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἱφί ἀνάσσειν·
 καὶ ποτέ τις εἴποι, 'πατρός γ' ὅδε πολλὸν ἀμείνων'
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἕναρα βροτόεντα 480
 κτείνας δῆϊον ἄνδρα, χαρεῖή δὲ φρένα μήτηρ.

ᾠς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
 παῖδ' ἐόν· ἢ δ' ἄρα μιν κηῳδεῖ δέξατο κόλπῳ
 δακρύνειν γελάσασα· πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε· 485

Δαιμονίη, μὴ μοί τι λῖν ἄκαχίζεο θυμῷ·
 οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἀῖδι προῖάψει·
 μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν

οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 ἰστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποιχεσθαι· πόλεμος δ' ἄνδρεςσι μελήσει
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλῖφ' ἐγγεγάασιν.

ὦ· ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἔκτωρ
 ἵππουριν· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει 495
 ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
 αἶψα δ' ἔπειθ' ἔκανε δόμους εὐ ναιετάοντας
 Ἔκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς
 ἀμφιπόλους, τῆσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 αἱ μὲν ἔτι ζῶν γόον Ἔκτορα ᾧ ἐνὶ οἴκῳ· 500
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἵξεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Paris, who had splendidly equipped himself, overtakes Hector at the city wall. He excuses his delay, and the brothers proceed together toward the scene of conflict.

Οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν,
 ἀλλ' ὃ γ', ἐπεὶ κατέδ' οὐκ ἐκ τῶν τεύχεα, ποικίλα χαλκῷ,
 σεύατ' ἔπειτ' ἀνὰ ἄστυ ποσὶ κραιπνοῖσι πεποιθώς. 505
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίῳ κροαίνων,
 εἰωθὼς λούεσθαι ἐὺρρέϊος ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις ἀτσοῦνται· ὃ δ' ἀγλαΐῃσι πεποιθώς, 510
 ῥίμφα ἐγούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων·
 ὧς υἱὸς Πριάμοιο Πάρις κατὰ Περγᾶμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ, ἐβεβήκει
 καγχαλῶν, ταχέες δὲ πόδες φέρον, αἶψα δ' ἔπειτα

Ἕκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε 515
στρέψεσθ' ἐκ χώρας, ὅθι ἦ δάριζε γυναικί.

τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·

Ἥθεϊ', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὥς ἐκέλευες.

Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ· 520

δαιμόνι', οὐκ ἄν τίς τοι ἀνὴρ, ὃς ἐναίσιμος εἴη,

ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·

ἀλλὰ ἐκὼν μεθιείς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ

ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω

πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείω. 525

ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἶ κέ ποθι Ζεὺς

δώῃ ἐπουρανίοισι θεοῖς αἰευγενέτησι

κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,

ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιούς.

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Among recent editions of Homer published in England the following may be mentioned: F. A. Paley's school edition of Iliad I-XII, George Bell & Sons: London, 1879; D. B. Monro's Iliad, Book I; Pratt and Leaf's Story of Achilles. The last two were published by Macmillan & Co.: London, 1878 and 1880. To these may be added Dindorf's edition in four volumes of the *Scholia* of the Codex Venetus (see Introduction, vii), Clarendon Press Series: London, 1875.

Of helps published in Germany, note the following: Ebeling's *Lexicon Homericum* (a very elaborate work, begun in 1871, and now approaching completion) and Seiler's *Wörterbuch der Homerischen Gedichte* (a very valuable book); Naegelsbach's Commentary on Iliad I-III; and the editions with notes of La Roche, Ameis-Hentze, Koch, and Faesi. The best text editions are those of Bekker (1843), La Roche (1873), Nauck (1877).

Those who have the opportunity are earnestly advised to visit the Astor Library in New York, and to request the privilege of seeing the *Editio Princeps*, or first printed edition of the Iliad, which appeared in Florence in 1488. Its editor was a learned Greek, Demetrius Chalcondylas (lit. 'Bronze-Pen'), who came to Italy about the time of the fall of Constantinople. This splendid edition, published in two volumes folio, is not only a fine specimen of an ancient book, but gives one an excellent idea of the forms of the Greek letters employed in the best manuscripts of the Iliad.

LIST OF ABBREVIATIONS.

IN the following pages, Attic forms are indicated by being enclosed in square brackets; they will be understood as being, in most cases, the equivalents of the Homeric forms which immediately precede them. Reference is uniformly made to the different books of the Iliad by the capital letters of the Greek alphabet. Thus A 5 signifies Iliad, Book I. verse 5.

The following are the most important abbreviations : —

acc. signifies accusative.	N. signifies Note.
act. " active.	nom. " nominative.
adj. " adjective, adjectively.	ntr., neut. " neuter.
adv. " adverb, adverbially.	obj. " object.
aor. " aorist.	opt. " optative.
cf. " confer, compare.	p., pp. " page, pages.
comp. " comparative.	ptc. " participle.
conj. " conjunction.	pass. " passive.
dat. " dative.	pf., perf. " perfect.
esp. " especially.	pl. " plural.
fem. " feminine.	plupf. " pluperfect.
folg., ff. following.	pr., pres. " present.
freq. " frequently.	priv. " privative.
fut. " future.	prob. " probably.
gen. " genitive.	q.v. " quod vide, which see.
G. " Goodwin's Grammar.	R. " Remark.
H. " Allen's Hadley's Grammar.	sc. " scilicet, supply.
Hom. " Homer, Homeric.	sg., sing. " singular.
i.e. " id est, that is.	subj. " subject, subjunctive.
impv. " imperative.	subst. " substantive, substantively.
inf. " infinitive.	sup. " superlative.
ipf. " imperfect.	sync. " syncope.
καί " kai và λοιπά, etc.	trans. " transitive.
Lat. " Latin.	v., vv. " verse, verses.
lit. " literally.	v. " vide, see.
masc. " masculine.	v.l. " varia lectio, different reading.
midd. " middle.	§, §§ " section, sections.

NOTES.

BOOK FIRST.

*Ἄλφα, λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.*¹

Alpha the Prayer of Chryses sings; the army's Plague; the Strife of kings.

1. *Θεά*: 'goddess,' the Muse, — not, however, addressed by name, nor known to the poet as one of nine sisters. She is the daughter of Zeus and can bestow and take away the gift of song. For an invocation of the Muse in English, see Milton's *Paradise Lost*, Book I. v. 6. — *Πηληϊάδεω* [*Πηλεΐδου*]: the first example of synizesis (see Essay on Scanning, § 4); pronounce *-δεω* as one syllable, as if *dyō*. If we compare the two patronymics *Πηληϊάδης* and *Πηλεΐδης*, we distinguish two forms of the stem of *Πηλεός*, *Πηλη-* and *Πηλε-*, to which there have been added respectively the endings *-ιάδης* and *-ίδης*. — *Ἀχιλλῆος*: the loss of one *λ* leaves the *ι* with its natural short quantity. The substitution of *-έως* for *-ηος* (— for —) is an example of *metathesis quantitatis*, or transposition of quantity. The Attic form of the gen. [*Ἀχιλλέως*] could not close a hexameter, for we should have — — instead of — —.

2. *οὔλομένην* [*δλομένην*]: 2 aor. midd. ptc. from *δλλυμι*. The 2 sing. opt. *δλοιο* is a form of imprecation, 'may you perish' (cf. Lat. *percas*); and the change of meaning in the ptc. is from the pass. to an act. signification; from 'cursed' to 'bringing a curse,' 'destructive.' Cf. Milton's 'mortal taste,' *Paradise Lost*, Book I. v. 2. — *μυρ'* (observe accent, G. 77, 2, N. 3; and see Lexicon): 'numberless'; it is not used in Hom. as a definite numeral in signif. 10,000. — *ἔθηκε*: lit. 'set,' i. e. 'caused,' 'made.' — *ἔλγε* [*ἔλγη*]: in prose the final vowel would not be elided, but would be contracted with the preceding.

3. *ἰφθίμους*: treated here as an adj. of two endings though in E 415 we find the fem. form *ἰφθίμη*. Perhaps the poet avoids the monotony in the sound of final syllables which would be caused by *ἰφθίμας*. — *Ἄϊ*:

¹ The hexameter lines prefixed to the notes on each book, and giving in a form easy to remember the subject of A, B, Γ, Δ, Ε, Ζ, are found in the Commentaries on Homer by Eustathius, Bishop of Thessalonica (see Introduction, V.); they are ascribed to Stephanus Grammaticus, a grammarian of Alexandria. The translations of the same are by George Chapman (1557-1634), the earliest English translator of Homer.

'to Hades,'—the person, not the place, is meant. The form *Ἀΐδι* is a heteroclitite dat. as if from nom. *Ἄϊς*. Hom. uses the nominative forms, *Ἀΐδης* and *Ἀΐδωνεύς* [*Ἄϊδης*, *ᾤδης*]. — *προταψεν*: 'hurled forward to.' *ιαπ*-, stem of *ιάπτω* = *iac*-, stem of *iacio*. Hence *προταψεν* corresponds etymologically to *proiecit*.

4. *αὐτούς*: 'themselves,' the real man to Hom. was the body, not the phantom *ψυχή*, which escaped through the mouth at death. *αὐτός* in Hom. with very rare exceptions is always intensive. — *δὲ ἐλάρια*: the first instance of apparent hiatus. G. 8, H. 75 D a. *ἐλάρια* is really *Φελάρια*. — *τεύχε* [*ἔτευχε*]: the first instance of omitted augment, see Sketch of Dialect, § 4. — *κύνεσσιν* [*κυσίν*].

5. *τε*: in Attic we should hardly find *τε* used thus alone, but rather *καί*. — *πᾶσι*: used in colloquial sense, 'all there were,' 'all that chose to come.' — *δ' ἐτελέετο* [*δ' ἐτελεῖτο*]: the relation of thought between this clause and the preceding is such that *ἐτελέετο* gives the reason for *τεύχε*. Instead of *δέ*, we should perhaps have had in prose the subordinative conjunction *γάρ*. A series of clauses connected by co-ordinate conjunctions forms *parataxis*; hypotaxis, on the other hand, is the subordination of dependent to principal clauses which is characteristic of sentences having a periodic structure. In an early stage of a language, as in the language of children, we find a great deal of parataxis; as the language becomes more developed, hypotaxis is more common, and sentences become complex. We shall notice many instances of parataxis in Hom.

6. *ἐξ οὗ δῆ*: 'from the very time when' (*cf.* Lat. *ex quo*). — *τὰ πρῶτα*: Hom. also uses *τὸ πρῶτον* and *πρῶτον*, the usual Attic forms. — *διαστήτην*: 'parted.' An idea of motion is very commonly associated with *ίστημι* in Greek, though generally derived from the context rather than belonging to the verb itself.

7. *Ἀτρεΐδης*: for explanation of patronymic suffix *-ιδης*, see G. 129, 9 c, H. 559 b. — *ἄναξ* = *Φάναξ* (see on v. 4).

8. *ἔριδι ξυνέθηκε* [*συνήκε*, 1 aor. from *συνήμι*]: 'brought together in strife,' *commisit*; phrase opposite in form, but identical in sense with *διαστήτην ἐρίσαντε*, v. 6. — *μάχεσθαι*: inf. of purpose. G. 265, H. 951.

9. *Ἀηροῦς καὶ Διὸς υἱός*: Apollo is meant (*cf.* v. 36). — *ὁ γάρ*: the first example of the article in its pronominal use; restricted in Attic, in Homer usual. G. 140, H. 653. — *βασιλήϊ*: for construction, G. 186, N. 1, H. 764, 2.

10. *νοῦσόν* [*νόσον*]: 'pestilence.' — *ὀλέκοντο* [*ἔλλυντο*]: The change of tense from *ᾤρσε* to *ὀλέκοντο* should be noticed. Thereby the latter verb is made to indicate the result, gradually accomplished, of the action of the former. Thus lit. we should translate: 'let loose a pestilence and the people were perishing;' but the meaning is, 'he let loose a pestilence, so that the people were perishing.' In short, we have another example of parataxis (*cf.* v. 5).

11. τὸν Χρύσην [ἐκείνον τὸν Χρύσην]: 'that Chryses' — ἡτίμασεν: ἀτιμάω and ἀτιμάζω both occur in Hom.; the first gives aor. ἡτίμησε. — ἀρητήρα: the first example of a spondaic verse. Such verses, which occur in Hom. about in the proportion of 1 : 20, generally end in a four-syllabled word which just fills out the last two feet of the verse. Cf. vv. 14, 21, 74; see also Essay on Scanning, § 1.

12. νῆας [ναῦς]: orig. νῆFas, Lat. *naves*.

13. λυσόμενος: indirect mid.: 'release for oneself,' 'ransom.' Cf., for signif. in act. voice, λύσαι and λύσω, in vv. 20 and 29. — ἀπερείσι' [ἄπειρος]: lit. 'endless.'

14. στέμματ': first example of that use of pl. for sing. which should usually be noticed in translation, but sometimes has no other reason than metrical convenience. Cf. v. 28, where στέμμα precisely equals στέμματα. The word designates 'bands of wool,' ordinarily bound about the head of the priest. See Hom. Dict.

15. χρυσέφ [χρυσῶφ]. Here we not only have synizesis (see on Πηληϊάδεω, v. 1), but the two syllables thus pronounced as one are reckoned one short syllable (see Essay on Scanning, § 5, 5). The fillets of the god were in this case carried suspended at the end of the staff, or perh. wound around it, to mark the priest who came as suppliant as under Apollo's protection.

16. Ἀτρεΐδα: acc. dual.

17. ἐνκνήμιδες: this resolution of the diphthong, in compds. of ἐδ, 'well,' regularly occurs when the last vowel of the diphthong is brought before such combinations of letters as make it long by position. The greaves, which were usually of bronze (see Hom. Dict. κνημῖς), were often elaborately ornamented, and formed a conspicuous part of the armor.

18. θεοί: pronounce by synizesis as one syllable; for though final -οι is reckoned short in its influence upon the accent of preceding syllables, it is yet long in quantity, and hence cannot stand as the last syllable of a dactyl. — δοῖεν: opt. of desire. G. 251, H. 870. The thought is: if you release my daughter, my prayer shall be that the gods may grant, etc., but the idea is expressed by two co-ordinate sentences, — parataxis.

19. πόλιν: for quantity of final syllable, see Essay on Scanning, § 5, 4.

20. φῶλην: often used in Hom. where we unexpressive people should use only a possessive pron., 'my.' — λύσαι and δέχεσθαι are examples of the infin. used as inv. G. 269, H. 957. — τὰ ἀποινα: lit. 'this ransom.'

21. ἀζόμενοι: the ptc. agreeing with the subj. of an inf. stands in nom. because the inf. takes the place of a finite verb. So, in Latin we reg. find the nom. as subj. of the hist. inf.

22. ἐπ-εφήμεσαν: εὐφημέω, cf. Lat. *favere linguis*, later means 'abstain from words of ill omen,' i.e. 'be silent.' Here the meaning is

more positive: 'shouted assent to his prayer (*ἐπὶ*), bidding him to.' The follg. inf. are explanatory (epexegetical) of *ἐπευφήμησαν*.

23. *ἱερῇ* [*ἱερέῃ*]. — *δέχθαι* [*δέξασθαι*]: 2 aor. inf., consisting simply of stem and ending, for *δεχ-σθαι*. G. 16, 4, H. 61.

24. *θυμῷ*: local dat. 'in his soul.' G. 190, H. 783.

25. *κρατερὸν* . . . *ἐτελλεν*: 'was laying a hard (stern) charge upon him.' In the separation of *ἐπὶ* and *ἐτελλεν*, we have our first instance of tmesis (*τμήσις* from *τέμνω*, lit. 'cutting'), by which is understood the separation, in a compound, of the preposition from the verb. All prepositions were originally adverbs. In their next stage they blend in meaning with certain verbs, forming with them a new compound idea, though often written separately; this is called tmesis. Last, the elements thus blended are uniformly written as a compound verb. In the Homeric language we observe all three stages, between which tmesis occupies a middle or transition place. It is often difficult to decide whether a preposition is adverbial or whether it is separated from a verb by tmesis. If we have a compound, it must differ in meaning from simple verb + preposition. Here *ἐπὶ* and *ἐτελλεν* preserve the meaning of the compound *ἐπιτέλλειν*: 'enjoin.'

26. *κίχλω*: not 2 aor. subj. from pres. *κίχάνω*, for that would be *κίχω*. This form *κίχλω* supposes a stem *κίχε-*, lengthened to *κίχει-*, and must be regarded as a subj. pres. from assumed pres. *κίχημι*. From the stem *κίχε-* we have the forms: ipf. *ἐκίχημεν*, subj. *κίχλω*, opt. *κίχειη*, inf. *κίχηται*, ptc. *κίχεις*. For subj., see G. 253, H. 866, 1.

27. *δηθόνοντα*: for elision, see Sketch of Dialect, § 4. — *ἀντις*: 'again.'

28. *χραίσμῃ*: 2 aor. subj. of a defective verb *ἐχραίσμε*. For subj., see G. 218, H. 887. — *τοῖ* [*σοι*]: for dat., see G. 184, 2, H. 764, 2.

29. *πρίν*: adv., not conj., 'sooner shall old age come upon her,' etc. Notice here again the tendency to use short co-ordinate sentences (parataxis), instead of combining several of them into a period. — *μιν* [*αὐτήν*]: this enclitic pron. of 3d sing. may stand for all genders.

30. "*Ἀργεῖ*": used in a broad sense for 'Peloponnesus,' of which it was so important a city. — *ἐνὶ Φολέῳ*: apparent hiatus. — *πάτρης* [*πάτρας* or *πατρίδος*]: for gen., G. 182, 2, H. 757.

31. The frame of the Hom. loom was upright (*ἱστός*, from *ἵστημι*) instead of horizontal, as in hand-loom of our day, and the weaver stood in front of it, stepping alternately to the right and left as the shuttle was thrown. — *ἐπὶ* in *ἐπ-όχεσθαι* implies repetition: 'going to over and over again,' 'plying.' — *ἀντιώσαν*: 'approaching,' assimilated form, from *ἀντιώδουσαν*. The *ου* passes into *ω*, to which the *α* is assimilated. See Sketch of Dialect, § 18, 1.

32. *ὧς κε νῆμαι* [*ὧς ἂν νέρη*]: *κε* [*ἂν*] is occasionally joined to the conjunction in final clauses. G. 216, N. 2, H. 882.

33. *ὧς ἔφατ'* [*οὕτως ἔφη*]: when *ὧς* means 'thus,' it is always oxytone

except in the phrases *καὶ ὅς, οὐδ' ὅς*. — *ἔβαιον*: the aug. *ε* is here properly used as long, because account is taken of a letter of the theme, remembered though unwritten. That theme is *δφι-*, and the aor., with lengthened stem, *ἐδφεισεν*.

34. *παρὰ θίνα*: 'along the shore.' — *πολυφλοίσβοιο*: suggests by its sound its meaning. Such words are called onomatopoeic.

35. *ἀπάνευθε*: 'far away,' *ἀπό, ἄνευ*, and the suffix *-θεν* or *-θε*. — *πολλά* (cogn. acc.) . . . *ἤρᾱθ'* [*ἤρᾱτο*]: 'was praying earnestly,' ipf. 3d sing. from *ἀρόμαι*.

36. *ἄνακτι*: for case, G. 184, 2, H. 764, 2. — *τόν [δν]*: the first instance where the article fills the place of the relative. G. 140, H. 275 D. — *Λητώ*: 'Leto,' Lat. *Latona*, greatly revered as the mother of Apollo and Artemis, whom she brought forth on the island Delos. See v. 9.

37. *μεν [μυν] Χρύσην*: Chryse and Killa were unimportant towns in the Troad. The term Troad (*ἡ Τρωάς, sc. χώρα or γῆ*) designates the region about Troy. — *ἀμφιβέβηκας*: 'protectest,' lit. 'standest about.' The figure may be of a warrior standing over and defending a fallen companion. Notice that most of the perfects in Hom. denote a *state*, and are to be translated as presents. — *Τενέδοιο*: for gen., G. 171, 3, H. 741. — *ἔφι*: 'mightily.' The suffix *-φι* is properly an instrumental suffix, and has its original force here. The same suffix appears in Latin in *tibi, sibi*, and *mihi*.

39. *Σμινθεῦ*: 'Sminthian;,' this word probably means 'destroyer of field-mice' (*σμινθος*), which infested fields of grain. — *τοῖ [σοι]*. — *χαρῆεντα*: pred. adj. with *νῆόν [νέων]*, may be translated by adv. expression, 'for thy pleasure.' — *ἐπὶ . . . ἔρεψα* (unaug. aor. from *ἐρέφω*): 'roofed over,' i.e. 'built.'

40. *κατὰ . . . ἔκηα [κατέκαυσα]*: 'consumed utterly,' lit. 'burned down.' The form *ἔκηα* is produced from the theme *κα-* (*καυ* or *καφ*) by lengthening the theme-vowel, after the analogy of liquid verbs. See Sketch of Dialect, § 20, 3.

41. *ἡδ(ι)*: orig. correlative of *ἡμῆν*, but often used alone, = *καί*. — *κρήνην ἑλδωρ [κράνον τὴν εὐχὴν]*: Hom. pres. is *κραίνω*, strengthened form of Attic *κραίνω*.

42. *τίσειαν*: distinguish *τίω*, 'honor,' from *τίνω*, 'punish.' For opt., G. 251, 1, H. 870. — *βέλεσσιν* dat. of means or instrument.

43. *τοῦ*: for gen., G. 171, 2, H. 742.

44. *κατ'*: for loss of accent with elided vowel, G. 24, 3, H. 107. — *Οὐλύμπιοι [Οὐλύμπου]*: 'Olympus' in Thessaly, the home of the gods, more than 9,000 ft. high, its summits clad in perpetual snow. Some suppose the little less lofty Bithynian Olympus to be meant; this would be much nearer the Trojan plain. — *κατὰ κρήνων*: 'down from summit,' where were the palaces of the gods. — *κῆρ* (used only in singular) [*καρδία*]: the acc. of specification is especially frequent with verbs denoting emotion.

45. ἄμοισιν [ἐπὶ τοῖς ἄμοις], see on θυμῷ, v. 24. — ἀμφορεφέα τε φάρτην [καὶ ἀμφορεφῆ φάρετραν]. ἀμφορεφέα (ἀμφι, ἐρέφω): 'closed at both ends.' Notice that the naturally short final α is here used as long in the thesis of the foot. This liberty is taken especially in words ending in three short syllables.

46. ἔκλαυξαν: the full theme κλαγγ- shows itself in the aor., though not in the pres. κλάζω, G. 108, IV. b, H. 398 b. — ἄρ' (ἄρα): inferential particle, the meaning of which must often be felt rather than expressed. Here we might give its force with δέ thus: 'and then it was that,' or 'and you may be sure.'

47. αὐτοῦ κινήσεντος: 'as the god himself moved.' αὐτοῦ stands in contrast to δῖοι. — ἤϊε [ῥε]. — νυκτὶ τοικώς: 'like the night,' i.e. gloomy and awful; for case of νυκτὶ, G. 186, H. 773.

48. ἀπάνευθε: governs gen. νεῶν, though used absolutely in v. 35. — μετὰ . . . ἔηκεν: 'let fly into the midst;' μετὰ is adv. (see on v. 25), and we have no tmesis. Distinguish: ἴον, 'violet;' ἴδος, 'arrow;' ἴος, 'one.'

49. δεινῇ: attributive: 'a dreadful twang began from the silver bow.' Distinguish βίος, 'life,' and βίος, 'bow.' The armor and ornaments of the gods are generally represented as of gold; Apollo, as god of light (Φοῖβος, v. 43) bears the silver (white) bow. There is an evident onomatopœia in this verse. Among many examples of onomatopœia in Lat. and Engl. the following may be given: *Monstrum horrendum informe ingens cui lumen ademptum*, Vergil's Aeneid, III, v. 658 (from the description of Cyclops), and the lines from Tennyson's Princess, —

'The moan of doves in immemorial elms, and murmur of innumerable bees.'

50. οὐρῆας [ὄρεας]: 'mules;' the word is perhaps connected in derivation with ὄρος, 'mountain,' mules being specially adapted to service in mountain roads; for case of οὐρῆας, G. 158, N. 2, H. 712 c. — ἐπ-ώχετο: 'assailed;' ἐπὶ has the same force as in v. 31, 'one after another.' — ἀργούς: the radical idea of the word is 'bright.' Hence the two signifi., — 1. 'white;' 2. (as here) 'fleet,' 'quick,' because quick motions produce a dazzling effect like that of white color. — αὐτάρ: expresses a slighter opposition than ἀλλά, but is more strongly adversative than δέ.

51. βέλος (σ)ἔχευενκός: example of the lengthening of a final short syllable, on account of original initial consonant not wholly forgotten, though it had ceased to be written. — ἐφίεις: pres. ptc. from ἐφ-ἵμι.

52. βάλλ' [ἐβαλλε]: 'was smiting.' — νεκῶν: gen. of material. — θαμναί: adj., best translated as adv., 'thickly' (see on v. 39).

53. ἀνὰ στρατὸν ὥχετο: 'sped (up and down) through the encampment.' Notice in this and the follg. verse three cases of the omission of the article, where it would be expected in prose.

54. τῇ δεκάτῃ: the usual word for day in Hom. is ἡμαρ (cf. adv. ἐννημαρ, v. 51); but this fem. form of the adj. shows that the form ἡμέρη [ἡμέρα] was not unknown to the poet. — καλέσσατο [ἐκαλέσατο].

55. τῷ γὰρ ἐπὶ φρεσὶ θῆκε [ταῖς φρεσὶν αὐτοῦ ἐπέθηκεν]: 'put into his heart.' φρεσὶ is dat. after compd. verb; τῷ is dat. of obj. remotely affected. G. 184, 3, H. 767.

56. ῥά: see on v. 46. The force of particle may here be given by: 'you know,' or 'you see.' Those acquainted with German will be reminded of *ja* joined to the verb; e.g. *Denn sie sah sie ja sterbend.* — ὤρατο [ὠρᾶτο or ἑώρα]: middle voice used without appreciable difference of meaning from the active.

57. δ' ἐπεὶ οὖν: 'and so when.' In ἤγεσθην [ἡγέρθησαν] and ὀμηγερέες we see the theme of ἀγείρω (ἀγερ-) repeated: 'had assembled and were gathered together.' This is an example of Homeric fulness of expression. We see the same thing in the Hebrew poetry, in what are called the 'Parallelisms' of the Psalms.

58. τοῖσι: for case, G. 184, 3, N. 2, H. 767; translate: 'rose up and spoke among (and for) them.'

59. νῦν: i.e. 'as things now are.' — ἄμμε [ἡμᾶς]: Aeolic form. — παλιμπλαγχθέντας (πάλιν, πλάζω): 'baffled,' lit. 'driven back.'

60. εἰ κε(ν): as κε(ν) = the particle ἄν, εἰ κε, = ἔάν (which is never found in Hom.) and ἦν. According to Attic usage this conj. should be followed by subj.; but we shall find many instances where εἰ κε is followed by the opt. to express a bold supposition, possible but unlikely; κε emphasizes the contingency.

61. εἰ δῆ: 'if really;' δῆ, like Lat. *iam*, to which it is perhaps allied, is properly a temporal particle, and means 'now;' and this meaning underlies all its uses, even where it is introduced to give dramatic vividness to a statement or narrative. — δαμῶ: fut., not pres. indic.

62. ἐρεόμεν (from ἐρέω, 'inquire of') = ἐρωόμεν [ἐρωτῶμεν]: for hortative subj., G. 253, H. 866, 1. — μάντις (μαίνομαι) 'seer,' 'prophet;' not devoted, like the priest, to some one deity. — ἱερεὺς 'sacrificial priest' (hence ἱερεῖω, 'offer sacrifice,' 'slay'); he learns the will of the gods by sacrifice. — ὄνειροπόλος: 'reader of dreams.'

64. κ' εἴποι [ἂν εἴποι]: potential opt. G. 226, 2, b, H. 872. — δ τι: the indefinite relatives are reg. employed in dependent questions. G. 87, 1, H. 282, 700. The direct question was: τί ἐχώσατο; — ἐχώσατο: from χάσμαι.

65. εὐχολῆς [εὐχῆς]: for gen., G. 173, 1, H. 744; translate: 'finds fault for a vow (unfulfilled) or a hecatomb (not offered).' For deriv. and meaning of ἐκατόμβη, see Hom. Dict.

66. κνίσσης: for gen., G. 171, 1, H. 739; 'savor,' 'smell of burning fat.' Upon this, as it rose to heaven, the gods were supposed to be nourished.

67. βούλεται [βούληται]: translate with αἶ κε, 'on the chance that he may wish'; some translate, 'whether he may wish,' and regard as an indirect question. Goodwin MT. 53, N 2, says that an apodosis, e.g. 'that so we

may learn,' is to be supplied. L. R. Packard suggests that *ἐρείομεν* is really the apodosis, and that the difference between this and ordinary conditions is that, whereas usually the verb of the protasis precedes the verb of the apodosis in *time* as well as in *thought*, here (and in similar cases), the priority is only in thought, not in time. Willingness to relieve is evidently thought of, in this case, as subsequent to the *ἐρείομεν*; hence Professor Packard suggests the name *posterior condition* for such cases. — ἡμῖν ἀπὸ λοιγὸν ἀμύναι [τὸν λοιγὸν ἀπαμύναι ἡμῶν]: dat. of advantage is commonly used after this verb in Hom. instead of the gen. of separation, which would be quite natural. G. 184, 3, N. 3, H. 767 a.

68. ὅς εἶπὼν κατ' ἄρ' ἔξετο [οὕτως οὐ ταῦτα οὖν εἶπὼν ἐκαθέζετο].

69. ὅχα: occurs only in the phrase ὅχ' ἄριστος: 'far the best'; it is thought to be for ἔσοχα (ἐξέχω, 'project'), 'eminently,' 'prominently,' — where, however, the idea of prominence lies in the ἐξ, not in ἔχω.

70. ὅς *Ῥῆδη* [ῥῆδει]: see on v. 51. — πρό τε(ε) ἔόντα: lit. 'the things that were beforehand; ' the article, expressed with the two preceding ptcs., is omitted with the third. All of these ptcs. denote time with reference to the secondary tense ῥῆδη. Hence translate, 'that which was,' 'that which was to be,' 'that which had been (lit. was beforehand),' — i.e. the present, the future, and the past. — The verb εἰμί has no aor. or perf. ptc., for, one of which the periphrasis πρό τε ἔόντα may be regarded as a substitute.

71. νήισσ(ι) [ναυσί]: dat. of advantage, instead of gen. after a word of ruling: 'acted as guide for the ships,' i.e. showed them the way. See on v. 67, G. 184, 3, H. 767. — Ἰλιον: i.e. *ager Trojanus*, 'precincts of Ilium.' — εἰσω [eis]: frequently used in Hom. as prep. with verbs of motion.

72. ἦν διὰ μαντοσύνην: 'by means of his prophetic art;' e.g. at Aulis, where Kalchas had directed the sacrifice of Iphigeneia. Divination is the special gift of Apollo, as the gift of song is that of the Muse (v. 1). — ἦν is poss. adj., for which in Attic the article would be a sufficient substitute. G. 82, N. 2, H. 269 a, 690. — τήν = ἦν: rel. pron.

73. ὃ σφιν: ὃ is the article (with demonstrative force) which receives the accent on account of the enclitic σφιν. σφι(ν) = σφισί(ν); but as this is always reflexive in Attic, the unemphatic αὐτοῖς would be the prose equivalent of σφι(ν). Connect the dat. with ἀγορήσατο καὶ μετέειπεν (see on v. 58).

74. κέλευαι [κελεύεις]: from pres. κέλομαι. — δῖφιλε: often written as two words, Διτ φίλε. — μυθήσασθαι closes a spondaic verse; see on v. 11.

75. μῆνιν: deep, persistent wrath, as in v. 1; compare with χόλον and κότον, vv. 81, 82. — ἐκατη-βέλεται [-βελέτου]: if the first part of the compd. is derived from the root of *ἴημι*, the rough breathing represents an orig. initial consonant; and thus the lengthening of the last syllable of

the preceding word is explained. The following caesura would also sufficiently account for the lengthening. See Essay on Scanning, § 5, 4.

76. ἐγών, σύνθεο, δημοσσον [ἐγώ, συνθεῖ, δημοσον]. — σύνθεο: 'give heed.'

77. ἦ μὲν [ἦ μὴν]: 'verily.' — πρόφρων: the adj. is best translated as adv. 'heartily'; it agrees with the (omitted) subject of the infinitive ἀρήξει. — χολωσέμεν = χολώσσει. The subj. of ἀρήξει, χολωσέμεν would be nom., being the same as the subj. of the verbs on which they depend. After verbs of thinking, hoping, threatening, and promising, the fut. inf. is usually found, and its subj. is omitted when identical with that of the principal verb. — ἔπεισιν: dat. pl. from ἔπος.

78. ὁτομαι χολωσέμεν: 'I expect to enrage.' That the seer's anticipation was correct is shown in vv. 101-108. — μέγα πάντων Ἀργείων κρατεῖ: 'rules mightily over all the Argives,' G. 171, 3, H. 741.

79. καί οἱ [καί αὐτῷ]: the transition from a rel. to a demonstr. pron., in the second of two parallel clauses, is common in both Greek and Latin. Perfect correspondence would have required καί ᾧ in the second clause. G. 156, H. 1005.

80. ὅτε χώσεται [ὅταν χώσεται]: G. 207, 2. — χέρῃ: assumed nom. χέρης, prob. derived from χεῖρ: 'one who is in the hand of,' 'vassal.' From this stem χερ- is formed the comp. χερείων [χεῖρων]. In Hom. the heroes (βασιλῆες, διογενεῖς) fill almost the entire stage; the common people are hardly mentioned. The farmer's hard lot is described by Hesiod.

81. εἴπερ: In Attic we must have had ἤπερ with follg. subj. — χόλον γε: 'his anger at least,' as opposed to κότος, 'spite,' 'abiding grudge.' — καταπέψῃ (from -πέσσω): 'digest,' lit. 'boil down,' — stronger than the English expression, 'swallow one's anger.'

82. ἐλλά, 'yet,' introduces the apodosis. — ὄφρα τελέσῃ [ἔστ' ἂν τελέσῃ].

83. στήθεσσι ἰοῖσι [τοῖς στήθεσι]: here the preposition is expressed, which was omitted in v. 24. — φράσαι: in active voice, 'point out'; in midd. 'ponder' (point out for one's self). — εἰ: 'whether.'

84. τόν (αὐτόν): compds. of πρὸς with φημί and εἶπον govern the acc., not the dat. — ἀπαμβόλεμος: lit. 'making an exchange'; ἔπεισι is to be understood, and thus comes the common meaning, 'replying.'

85. 'Take courage, and speak forth whatever divine message thou knowest.'

86. ᾧ τε: dat. governed by ptc. εὐχόμενος, 'by prayer to whom;' for dat., G. 184, 2, H. 764, 2. ᾧ τε seems not to differ sensibly in meaning from the simple relative; the enclitic τέ is freq. thus added simply to give greater weight to a word or for metrical convenience.

87. Δαναοῖσι: The three common Hom. designations of the Greeks, 'Achaïans,' 'Argives,' 'Danaans,' occur in vv. 79 and 87 in close proxim-

ity. Gladstone sees in Ἀχαιοί a constant reference to the ruling class. Ἀργεῖοι, he says, is applied only to the Greeks serving before Troy, while Δαναοί refers to the Greeks as fighting men. It is, however, doubtful whether these distinctions are observed; and it is probable that metrical convenience has much influence in the choice of the appellative.

88. οὐτός: referring, of course, to Agamemnon; for accent, G. 28, N. 3. H. 118. — ἐμεῦ [ἐμοῦ] ζῶντος καὶ ἐπὶ χθονὶ δερκομένοις: 'while I live and have the gift of sight upon the earth.' ἐπὶ χθονὶ δέρκεσθαι is a phrase of equivalent meaning to ζῆν, so that we have another example of the Homeric fulness of expression, noticed in v. 57. Cf., in English, 'live and breathe.'

89. πολλὴ [κόλῃς]. — ἐπ-οίσει: fut. from ἐπι-φέρω.

90. οὐδ' ἦν Ἀγαμέμνονα εἴπης: 'not even if thou shalt say Agamemnon, to whom Kalchas had referred in his hint in v. 78. The apodosis of ἦν εἴπης is ἐποίσει, which may be repeated from the preceding verse.

91. πολλόν [πολύ]: the Hom. dialect shows a nearly complete decl. from each of the stems πολυ- and πολλο-; the Attic dialect has a mixed decl. made up from both. See Sketch of Dialect, § 13, 3. — εὐχεται: 'boasts,' 'claims to be (and is).' The Hom. chiefs pretend no false modesty; but neither does the word imply arrogance. It simply asserts Agamemnon's conceded position among the Achaeans. The orig. meaning of εὐχόμεναι, according to a plausible etymology, is 'speak in a loud voice.' Hence, — 1. 'pray' (aloud); 2. 'boast.'

92. 'And then it was that the faultless seer took courage (aor.), and was speaking' (ipf.). — ἀμύμων (ἀ priv. and μῶμος, 'stain'): the change from ω to υ, seen also in ἀνώνυμος (ἀ priv. and ὄνομα) and a few other words, is characteristic of the Aeolic dialect; lit. 'faultless,' but only of externals, — i.g. of lineage or of personal appearance.

93 = 65.

94. With ἐνεκ' ἀρητήρος sc. ἐπιμέμφεται: the simple gen. of cause might perhaps have been used, as in v. 93.

95. Notice the transition from a relative, and hence subordinate, to an independent sentence. We might have had: 'and whose daughter he did not release and whose ransom he did not receive,' or ptcs. might have been used, — οὐκ ἀπολύσας καὶ οὐκ ἀποδεξάμενος.

97. πρὶν in this verse is an adv.; in the follg. verse it is a conj. We find similarly used, in Attic Greek, πρότερον . . . πρὶν and πρόσθεν . . . πρὶν. — ἀπόσει: fut. from ἀπ-ωθέω.

98. ἀπὸ . . . δόμεναι [ἀποδοῦναι]: the subj. of this inf. is suggested by Δαναοῖσιν, in v. 97. — φῶφ: see on v. 20. — Δικῶπιδα κούρην [κόρην, II. 138 a]: the adj. is diversely explained as 'round-eyed' and 'bright-' or 'gleaming-eyed.'

99. ἀπριάτην: adverbial: 'without purchase,' i.e. without paying the

price exacted by Agamemnon. — *ἀνάποινον*: also adverbial: 'without ransom,' *i.e.* without handing over the *ἀπερείσι* ἄποινα (v. 20) voluntarily offered by her father. — *ἄγειν*: the appropriate word for 'conducting' a hecatomb of living creatures.

100. *Χρύσην*: already mentioned, v. 37. — *μὲν* [αὐτόν]. — *πεπιδου-
μαν*: potential opt. with *κε*; the form is redupl. 2 aor., of which there are many examples in Hom., but only three — *ἤγαγον*, *εἶπον*, *ἤνεγκον* — in Attic. See Sketch of Dialect, § 15, 2.

101 = 68.

103. *μέγας* [μέρους] . . . (ἐ)πέμπλαντ(ο): 'his diaphragm, dark on both sides, was swelling mightily with fury.' The diaphragm, or midriff, a large muscle in the center of the body, was regarded by the Greeks as the seat of the various feelings, — joy, fear, rage, love. The same may be said of the word 'heart' in English. The adj. *ἀμφιμέλαινα*, 'black on both sides,' seems to be appropriate to *φρένες* in its literal sense as in the center of the body, and charged with venous blood. The *φρένες* can be said to be filled with *μέγας*, 'fury,' only in their derived meaning. The phrase may be translated freely: 'his gloomy heart was filling mightily with rage.'

104. *ὄσσε*: defective noun, used only in dual: 'his two eyes.' — οἱ [αὐτῶ]: dat. limiting the verb, instead of gen. limiting the noun. G. 184, 3, N. 4, H. 767. — *λαμπετώντι*: see on v. 31. — *ἔκτεην*: 2 plupf. from *ἔοικα* and really a redupl. form = *FeFεκτεην*, so that the hiatus before it is only apparent.

105. *πρώτιστα* [πρώτων]: in form a double superlative: 'first of all.' — *κάκ'* = *κακά*: the accent, instead of disappearing with the elided vowel, as in case of prepositions (v. 101) is retracted to the preceding syllable. G. 24, 3, H. 107. The acc. is cognate. Translate *κάκ'* *δυσσόμε-
νος*: 'with ill-boding glance.'

106. *κακῶν*: ntr. pl. — *τὸ κρήγυον*: lit. 'that which is sound.' — *εἶπας*: 2 aor. with intermediate vowel of 1 aor. Cf., in Attic, the two forms *ἤνεγκον* and *ἤνεγκα*.

107. *τὰ κάκ'* [κακά]: subj. of *ἔστί*, the inf. *μαντεύεσθαι* depending upon the pred. adj. *φίλα*. — *φρεσὶ*: see on v. 24.

108. *ἐτέλεσας* [ἐτέλεσας]: 'didst thou bring to pass.'

109. *καὶ νῦν*; 'and now,' — a special instance of the habit referred to in *αἰεί*, v. 107. — *θεοπροπέων ἀγορεύεις*: 'art declaring in thy capacity of *θεοπρόπος*,' *i.e.* 'art declaring as by divine direction.'

110. *ὅγ'*: 'in very truth,' or perhaps with ironical force, 'forsooth'. See on v. 61. — *τοῦδ'* [τοῦδε] *ἔνεκα* is the antecedent of *οὐνεκα* [οὐ *ἔνεκα*]: 'on this account, because.' — *σφὲν* [αὐτοῖς]: *i.e.* τοῖς Ἀχαιοῖς. — *τεύχεα* (from *τεύχω*): 'devises.' Cf. Lat. *machinatur*.

111. *κόρης*: gen. limiting ἄποινα. — *Χρυσήϊδος*, nom. *Χρυσῆς*, 'Chryseis,' feminine patronymic, formed from *Χρύσης*, 'Chryses.' The patro-

nymic ending is -ιδ, nom. -ις. G. 129, 9, H. 559. Chryseis means 'daughter of Chryses.'

112. θέλον [ἤθελον]. — αὐτήν: in emphatic contrast with ἀποινα in previous verse.

113. καὶ γάρ: the ellipsis is οὐκ ἔθελον: 'I well might refuse, for.' — Κλυταιμνήστρης: gen. after πρό in comp. G. 177, H. 751. Klytaimnestra, the wife of Agamemnon, who afterward proved unfaithful to him, and with her paramour Aigisthos accomplished his death, remained at Argos during the war.

114. κουριδίης: 'wedded,'—probably derived, like κόρη, 'bride,' from κείρω, 'cut,' from the custom of cutting the bride's hair immediately before marriage. — θέν: not reflexive, else it would have been accented ἑθ[έν], but unemphatic = αὐτῆς. — χερῶν [χειρῶν]: see on v. 80.

115. 'not in figure nor in stature, neither in mind nor in skill.'

116. καὶ ὧς: see on v. 33.

117. βούλομ(αι): For elision, see Sketch of Dialect, § 4. — ἔμμεναι (for ἔσμεναι) [εἶναι]. — σόν [σῶν].

118. ἐτοιμάσαι: 'put in readiness,' aor. inv. referring to a single act.

119. ἔω [ᾶ]: we have the subj. in this final clause, because the aor. inv. has regularly the force of a primary tense. H. 381.

120. λείσσετε [δράτε]. — ᾧ: the acc. of the rel. pron. has passed into a conj. (cf. *quod* in Latin). In prose we should have had *ὅτι*. — ἔρχεται ἄλλῃ: 'is going elsewhere,' i.e. 'is given to another.' — μοί: dat. of disadv. G. 184, 3, H. 767.

121. ἡμῖβει: the verb has become so established in its derived meaning, 'answer,' lit. exchange words (sc. ἔπεισι), that it takes an acc. of the pers. like προσέφη.

122. The verse begins in courtly style; but, instead of the usual close, ἀναξ ἀνδρῶν Ἀγαμέμνων, there follows the contemptuous φιλοκτεανώτατε πάντων. — πάντων: 'of all men.'

123. πῶς γάρ: 'How, pray?'

124. ὅμην ξυνήμα [ἴσμεν κοινά]: translate the verse: 'Nor at all, methinks, do we know of common possessions stored up abundantly.'

125. The first τὰ is relative; the second, demonstrative. — πολλῶν [πόλεων]. — δέδασται: pf. from δαίωμα or δατέομαι. Ten years of the war had been mostly spent in raids upon the lesser cities of the Troad, of which Achilles had destroyed twenty-three. It was in such expeditions that Chryseis and Briseis were made captives.

126. παλῶλογα ταῦτ' ἐπαγείρειν: 'pile these up (so as to be) collected together; παλῶλογα expresses the result of ἐπαγείρειν. See on v. 39.

127. τήνδε: i.e. Chryseis. — πρό-ες (2 aor. inv. προ-ίημι) θεῷ: 'send her forth (out of respect) for the god,' i.e. for Apollo. θεῷ is dat. of advantage.

128. *τριπλὴ τετραπλὴ τε*: 'thrice, yea, four times.' Cf. Verg. Aen. I. 94, *terque quaterque*. — *αἶ κ' ἐπὶ ποθι [ἐάν σου]*.

129. *δῶσι [δῶ]*: 2 aor. subj. 3 sing. The *ι* subscript in the Attic form *δῶ* is derived from the orig. ending *-σι*, and should not logically be written in *δῶσι*. It is, perhaps, to be explained as a mistaken correction of the copyist, who remembered the *ι* subscript in the Attic form, and assumed that it should also be written in the Hom. form. — *πόλιν Τροίην*: unlike *Τροίης πτολίεθρον* (v. 164), undoubtedly refers to the city Troy.

131. *δὴ οὕτως*: pronounce *δὴ οὐ* as one syllable by synizesis. — For the orig. meaning of *δὴ*, which is here apparent, see on verse 61. — *ἀγαθός περ ἐών*: 'very brave as thou art.' *περ* is a freq. attendant of the concessive ptc., but no concessive idea belongs to *περ*, which retains its orig. meaning, 'in high degree' (from *περ*); here it qualifies *ἀγαθός*, 'very brave.'

132. *κλέπτε νόφ [νῶ]*: 'cheat by craft,' 'craftily cheat;' or *νόφ* may be taken as a local dat. in its first meaning: 'cheat in thy thought,' which nearly equals 'think to cheat.'

133. *ἦ ἔθελαις*: 'dost thou really wish?' — *δῶρ' ἔχης*: used as the equivalent of inf. *ἔχειν*, and parallel with follg. *ῆσθαι*. — *αὐτως*: adv. from *αὐτός*, with changed accent; lit. 'in this very way,' i.e. 'vainly,' 'idly,' 'without a gift,' as is explained by *δευόμενον*.

134. *δευόμενον [δεόμενον]*: G. 98, N. 1, H. 411.

136. *ἄρσαντες*: 1 aor. ptc. from theme *ἀρ-* (*ἀρρίσκω*). — *ἄρσαντες κατὰ θυμόν*: 'suiting it to my wish.' The sudden breaking off of the sentence by suppressing the apodosis, — indicated by the dash, is called *aposiopēsis* (*ἀποσιώπησις*: lit. 'becoming silent'). If expressed, the apodosis would have been something like *καλῶς ἔξει*. Cf. Vergil's Aen. I, 135.

137. *εἰ . . . δάωσιν [ἐάν δὲ μὴ δῶσιν]*, *ἐγὼ δὲ κεν αὐτὸς θάωμαι*: *δέ* marks the commencement of the apodosis, and is not connective; it may be rendered 'then,' or left untranslated. A similar instance of its use occurred in v. 58. *κεν ἔλωμαι*: an instance of that use of the subj. in Hom. which closely approaches the fut. indic., — being, perhaps, a little less positive. G. 255 and N., H. 868. In Attic there are only two grades of expression, — fut. indic. and opt. with *ἄν* (potential opt.). The Hom. language has five varieties of expression, — fut. indic., subj., fut. indic. with *ἄν*, subj. with *ἄν*, opt. with *ἄν*.

138. *τεόν [τόν]*. — *Αἴαντος*: Ajax, the son of Telamon (*Αἴας Τελαμόνιος*), was the strongest of the Greek heroes, and during Achilles's absence the bravest in defence, as Diomedes was the boldest in attack. Cf. B 768, Γ 226. — *Ὀδυσῆος [Ὀδυσσεύς]*: see on *Ἀχιλλῆος*, v. 1. Odysseus, the son of Laertes, of the island Ithaca, was the shrewdest of the chiefs, and the hero of the Odyssey. Agamemnon is made to insult gratuitously, in succession, the most distinguished of the Greek warriors.

139. *ἴων θάωμαι*: 'will go and take.' — *ἄξω ἑλόν*: 'will take and

bring.' — *κεχολώσεται* : fut. pf. from *χολώω*, *i.e.* 'he shall not only become, but remain angry' (*cf.* *κεκλήσῃ*, Γ 138). *κε* (*ἔν*) is joined with *κεχολώσεται* and *ἴκωμαι*, as described in v. 137.

140. *μεταφρασόμεθα* : 'we will consider hereafter' (*μετά*).

141. In this and the follg. vv. occur several instances of aor. subjs. with shortened mood-signs (see Sketch of Dialect, § 17) : *ἐρύσ(σ)ομεν*, *ἀγείρομεν* (142), *θελίομεν* [*θῶμεν*] (143), *βήσομεν* (144). These are all hortative subjs.

142. *ἐρέτας* : from nom. sing. *ἐρέτης*.

143. *καλλιπάρηον* : compound of *καλός*, 'beautiful,' and *παρεία*, 'cheek.'

143. Join *ἄν* (for *ἀνά* by apocope, G. 12, N. 3, H. 84 D) with *βήσομεν*, from which it is separated by tmesis.

144. Translate *ἀρχός* as predicate : 'Let one man, who can give counsel, be leader.'

145. Idomeneus was king of Crete.

147. *ῥῥ' ἰλάσσειαι* [*ἴν' ἰλάσῃ*]. — *Ἐκάργων* : ordinarily explained as 'Far-worker' (*ἱκός*, *ἔργον*), *i.e.* 'Far-darter,' referring to the force of the Sun-god's darts, even at a distance. Autenrieth derives the word from *ἱκός* and *εἶργω* : lit. 'one who shuts far away,' *i.e.* either from evil ('Protector') or in the lower world ('Death-god').

148. *ὑπόδρα* : perh. for *ὑποδρακ* (*δρό*, *δέρκομαι*), lit. 'looking under' (angry eyebrows), 'with scowling glance.' There can hardly be found a finer example of indignant invective than the passage vv. 148–171.

149. *ἀναιδέην ἐπιειμένε* : 'clad in (as with a coat of mail, lit. 'clothed upon with') shamelessness.' Verbs which take, in the active voice, an acc. of the person and of the thing retain the acc. of the thing in the passive. G. 164, 197, N. 2, H. 724 a. — *ἐπὶ* does not lose its final letter, because *ἐννυμ*, Lat. *vestis*, has initial *F*.

150. *ἔπειν* : the double dat. is natural, because in obeying a command one also obeys the giver of the command (*cf.* in Lat. *dicto audiens esse alicui*; in other words, *ἔπει* is the nearer, *τοῖ* (*σοι*) the remoter (indirect) object. It comes to the same thing to explain *ἔπει* as a definitive appositive of *τοῖ* : 'thee,' *i.e.* thy words. H. 625 c. — *πελθῆται* : dubitative or deliberative subj. : 'How can one obey?' G. 256, H. 866, 3.

151. *ὄδόν* : cogn. acc. after *ἐλθέμεναι* [*ἐλθεῖν*]; translate : 'either to go on a foray or to fight mightily with heroes.' — *ἔφι* : see on v. 38.

153. *μαχησόμενός* [*μαχοόμενος*] : final syllable is here used as long before the caesura. See Essay on Scanning, § 5, 4. — *μοι* : 'in my sight.' G. 184, 5, H. 771.

154. *οὐδὲ μὲν* [*μήν*] : *cf.* v. 77. Wealth in the heroic age consisted chiefly in cows and horses. *Cf.* the derivation of Lat. *pecunia* and Engl. *chattel*.

155. Phthia in S. Thessaly was the hereditary kingdom of Achilles

The two fine-sounding adjectives which close the line describe the fertility of the Thessalian plain.

156. ἐπεὶ ἦ: the diphthong εῖ may be considered as shortened in the arsis before follg. vowel, or the ι may be pronounced by synizesis with the following η, — ἐπεεῖη.

157. Notice the flowing sound of the first half of this spondaic verse, on account of the number of vowels as compared with consonants.

158. σοί: dat. of association with δαα, G. 186, H. 772 c; yet the verb ἐσπόμεθα regularly takes the dat. The accent of σοί and its repetition — σό, σοί — indicate great emphasis.

159. τιμὴν ἀρνύμενοι: 'seeking to obtain satisfaction. ἀρνύμενοι, pres. ἀρνυμαι, comes from a different root from αἰρώ [αἶρω]. Its primary meaning is 'attain to.' — κυνώπα: implies nom. κυνώπης, lit. 'with the eyes of a dog,' 'dog-faced.' (Cf. in v. 225 the equivalent expression κυνὸς ὄμματ' ἔχων; cf. also Z 344, where Helen reproaches herself.) The noble traits of the dog seem scarcely to have been noticed by the Greeks. The word is constantly, both in compounds and alone, used to convey the extremest reproach. The single exception is the account of 'Argos,' Odysseus's faithful hound (Odyssey, ρ 272).

160. τῶν: gen. of cause, esp. freq. with verbs of emotion (see on v. 65). — μετατρέπη: becomes a verb of emotion in its derived meaning; lit. 'dost not turn thyself about,' i.e. 'dost not regard,' cf. Lat. *re-spicere*. — ἀλεγίζω: 'not to care for,' see v. 180.

161. καὶ δὲ: 'and now.' — μοι: could be joined with ἀπειλεῖς, as verbs of threatening govern dat. of person in both Greek and Latin; but is better construed as dat. of disadv. with ἀφαιρήσεσθαι (see on v. 67). — αὐτός: 'in person.'

162. ὃ ἐπὶ [ἐφ' ὃ]: when dissyllabic preps. follow their objects, the accent is drawn back to the penult. This retraction of the accent is called anastrophe (ἀναστροφή: 'turning back'). See Sketch of Dialect, § 6. In the second half of this verse, an instance occurs of the transition from the relative clause to an independent sentence: 'for which I toiled much, and the sons of the Achaians gave it to me,' instead of 'and which the sons of the Achaians gave to me' (see on v. 79).

163. οὐ μὲν [οὐ μὴν]. — σοί: dat. after ἴσον, lit. 'equal with thee,' i.e. 'equal with thy prize.' This is an instance of what is called *comparatio compendiaria*, or abridged comparison. Cf. Xen. Anab. II, III, 15, ἡ δὲ ὕψις ἡλέκτρον οὐδὲν διέφερε, where ἡλέκτρον = τῆς ἡλέκτρον ὕψους. — ὀππότε [ὀπόταν].

164. πολλέθρον: 'a city,' — not Troy, but some one of the numerous cities on the Trojan plain (see on v. 125).

165. τὸ πλείον: 'the larger (harder) part.' — πολυ-αἶκος: the latter part of this compound is the stem of αἶσσω, 'to leap,' lit. 'much springing,' i.e. 'fatiguing.' — πολέμοιο: generally to be translated 'combat,' — not, as in prose, 'war.'

166. *δίδου*: 'bring to pass.' The act. forms *ἔω*, *δίτω* rarely occur in Attic; the midd. forms are extremely common in the sense of 'follow.' — *ἄτάρ* = *αὐτάρ* [*ἄλλῃ*]: see on v. 51.

167. Agamemnon, as generalissimo of the forces, has his special portion (*γέρας*) of all plunder, set apart in advance of the general distribution. Achilles comes in only on a footing equal with the other chiefs. — *ὀλίγον τε φέρον τε ἔχων*: lit. 'with (a prize) small and sweet,'—*i.e.* 'precious though small.'

168. *ἐπεὶ κε [ἐπὶν] κάμω πολεμίζων*: 'when I have fought myself tired.'

169. *εἰμι*: 'I will go,'—pres. with the usual fut. signif. — *ἐπεὶ ἦ*: see on v. 156.

170. *ἔμην [ἰέναι]*. — *σὺν νηυσὶ [ναυσὶ]*: we constantly find 'with the ships,' instead of 'on,' *i.e.* 'on board of the ships;' *cf.*, among many examples, vv. 179, 183. — *σ'* [*σοι*]: dat. of advantage.

171. *ἀφύξων*: fut inf. from pres. *ἀφύσσω*, lit. 'draw off.' Translate: 'Nor do I propose to stay here in dishonor, and to draw (like a hewer of wood and drawer of water) for thee wealth and riches.'

173. *μάλ'*: 'by all means,' *cf.* v. 85. So the modern Greek uses *μάλιστα*: *cf.* Lat. *maxime*, as the equivalent for 'yes,' 'certainly.' — *ἐπ-ίσσονται* pf. midd. from *σέω* with pres. signif., 'impels.' Notice how smooth flowing this and the follg. vv. are from the numerous liquids which they contain.

174. *ένεκ' ἔμετο [ἐμοῦ ένεκα]*.

175. *ὦ κε τιμήσουσι*: see on v. 137. — *μητέρα [μητιέτης]*: with shortened final vowel and recessive accent. See Sketch of Dialect, § 10, 2.

176. *ἐχθιστος*: 'most hateful;' for form, G. 72, 1, H. 253. — *μοι*: 'in my sight;' see on v. 153. — *Διοτρεφεῖς βασιλῆες [Διοτρεφεῖς βασιλεῖς]*: *διοτρεφής* and *διογενής*, 'Zeus-fostered' and 'Zeus-engendered' are common epithets of kings, both implying membership in the heroic line and a pedigree running back to Zeus.

177. As usual with an angry man, Agamemnon charges the quarrelsome spirit entirely upon his opponent.

178. Physical strength is nothing for a man to be very proud of, being purely a gift of the gods. — *καρτερὸς ἔσσι [κρατερὸς εἶ]*.

179. *ἐτάροισι [ἐταίροις]*.

180. *Μυρμιδόνεσσι [Μυρμιδόνσι]*: distinguish in translation the dat. after the verb: 'play the ruler among (for) the Myrmidons,' from the gen. with the same verb: 'be ruler over the Myrmidons.' The Myrmidons were the subjects of Achilles. — *σέθεν [σοῦ]*: see on v. 160.

181. *Ἰδομαι (σοῦ) κοτέοντος*: 'trouble myself about your spite.'

182. *ὥς*: adv. of comparison, 'just as.' The important part of the apodosis is *ἐγώ κ' ἔγω* (subj. with *κε* nearly equals fut. indic.); but the

την μὲν . . . πέμψω is brought in to save Agamemnon from the appearance of defiance to Apollo's command. The sense may be thus given. 'Though (μὲν) I comply with the god and send, etc.; yet (δέ) I will have my retaliation upon you, the cause of my loss; for I will go in person and take, etc.'

183. νηὶ ἑμῇ: 'with (i.e. 'on' or 'by') one of my ships.'

185. Agamemnon appears in a hateful light in this and the two follg. vv., when he declares that his motive in the threat which he makes is simply to show his *greater power*. The distinction between κρατερός and φέρτερος—the former referring more to physical strength, the latter to resources of various kinds in one's command—is clearly made below (vv. 280, 281).

187. ἴσον ἐμοὶ φάσθαι: 'to speak on a level with me,' 'to assert himself my equal;' ἴσον is originally a cognate accusative. — δμοιωθήμεναι [δμοιωθῆναι] ἄντην: 'to liken himself to me before my face;' ἄντην is adv. (cf. ἀπριάτην, v. 99).

188. Πηλεΐωνι: dat. of possessor; the patronymic ending -ων is infrequent in comparison with -ίδης, see on v. 7. — οἱ: this is one of the common cases where the dat. limiting the verb takes the place of a gen. limiting the noun ἦτορ or στήθεσσι. Translate vv. 188, 189: 'Woe came to Peleus's son, and his heart was perplexed in double-wise in his shaggy breast.'

190. φάσανον: probably derived from σφάζω, and so originally meaning 'slaughter-knife,' but here equals ξίφος, ἔορ, and means 'sword.'

191. τοὺς μὲν ἀναστήσει: 'should make start up the rest of the chiefs.' At the assembly of chiefs (βουλή γερόντων), the speaker stood and the others remained sitting. Cf. vv. 53, 63, 101. The opts. in this v. represent subjs. of direct discourse (G. 256, H. 866, 3) changed to opt. under the influence of the secondary tense μερμήριζεν. — ἐναρτίζοι: 'strip off armor' (ἐναρα), presupposes, of course, the killing of Agamemnon.

192. θυμόν: 'fury.'

193. εἶος [ἔως]: *metathesis quantitatis*. See Sketch of Dialect, § 1, 4.

194. ἦλθε δ' Ἀθήνη: δέ in *apodosis*; 'then came Athena.' The change of tense marks the commencement of the *apodosis*. Cf. v. 53.

195. οὐρανόθεν [ἐξ οὐρανοῦ].—πρὸ . . . ἦκε: *tnesis*. Cf. προΐαψεν, v. 3.

196. ἀμφω: governed by φιλέουσα, for κηδομένη takes the gen. Cf. v. 209; cf. also H. 204, Ἐκτορά περ φιλέεις καὶ κῆδεαι αὐτοῦ.

197. στή δ' ὤπισθεν: 'she stood behind,' or perh. 'she stepped up from behind' (see on v. 6). — κόμη: ἔλε [εἶλε]: 'plucked by the hair,' gen. of part taken hold of. G. 171, 1, H. 738.

198. ὁράτω [έώρα]: see on v. 56.

199. Notice the four aorists in this and the next verse, all describing

single acts quickly accomplished. — *θάμβησεν* [*θαύμασεν*]. — *μετά* . . *ἐτρέπετο* (2 aor. midd. from *τρέπω*): here used in literal sense (contrast with v. 160), 'turned him about.'

200. *οἱ [αὐτῇ]*: nearly equal to poss. gen. limiting *ὅσσε* (see on v. 188). Translate the last hemistich: 'for her terrible eyes shone brightly.' Or *δεινῶ* may be taken as predicate: 'dreadful was the gleam of her two eyes.' — *φάνθη* [*ἐφάνθησαν*]. Cf. *κρήνην* [*κράνον*], v. 41.

201. Translate: 'and having raised his voice (as preliminary to speaking) he was addressing her with winged words.' Words are called 'winged' because they 'fly' so quickly from the lip to the ear.

202. *Τίπτ(ε)* [*Τί ποτε*]. — *αἶψ(ε)*: 'again,' as if he had said 'One vexation after another, here you are once more!' — *αἰγιόχοιο Διὸς τέκος*: example of a combination of words (three dactyls) which fits easily into the verse, and is used, perhaps, as a half-conventional phrase, without very distinct thought of its meaning. — *εἰλήλουθας* [*ἐλήλυθας*]: closes a spondaic verse.

203. *Ἰθι* [*ἴθης*]: see on v. 56. — *Ἀτρεΐδω* [*Ἀτρεΐδου*]. In B 185 we find *Ἀτρεΐδω*. See Sketch of Dialect, § 1, 4.

204. *τελείσθαι*: fut. inf. midd. with pass. signif.

205. *ἧς ὑπεροπλήσι*: 'because of his deeds of arrogance.' — *ἧς* dat. pl. fem. of the poss. pron. *ὅς*, which is poetic. In Attic Greek, the place of the poss. pron. of the 3d sing. is supplied by the gen. of the personal pron. *αὐτοῦ*, *αὐτῆς*. The article alone has also frequently the force of a possessive. — *τάχα ποτέ*: 'at no distant day,' 'right soon.' — *ἄν* . . *ἄλλοσσι*: potential use of subj. (see on v. 137).

207. *τὸ σὸν μένος*: 'that wrath of thine.' — *εἴ κε πίθηαι* [*ἐὰν πίθῃ*]: see on v. 67.

208. *οὐρανόθεν*: cf. v. 195.

209 = 196. — Distinguish *ὁμῶς*: adv. 'alike,' and *ὁμως*: conj. 'yet.'

210. *ἔριδος*: gen. of separation, 'from strife.' — *ἔλκεο* [*ἐλκου*]: imv. prs. 'be drawing.'

211. *ἔπεισι*: 'with words,' if only deeds of violence be foregone. — *ὥς ἔρεται περ [ὅσπερ ἔσται]*: lit. 'as shall be,' an elliptical phrase capable of different interpretations. It may mean: 'as you will do (in any case),' or it may refer to the future humiliation of Agamemnon, in which case a word must be supplied, and we might translate: 'predicting how it shall be.' In this and the follg. vv. three different forms of the future of *εἶμι* occur.

212. *ᾧδε γὰρ ἔξερω*: another freq. combination of words (penthemimeris), see on v. 202, which fits easily into the verse. — *τό*: how decide whether relative or demonstrative? The presence of conj. *δέ* decides.

214. *ὑβριώς* [*ὑβρεώς*]: notice omission of the article, which would be expected in Attic. — *ἔρχο* [*ἐχου*]: 'restrain thyself.'

216. *σφετέρον*: poss. pron. (poetic form) formed from dual of the

pers. pron. of 2d person. See Sketch of Dialect, § 14, 1. Translate: 'the word of you both,' *i.e.* of Athena and Hera. — εἰρύσασθαι (closes spondaic verse): 'respect,' 'observe.' It is doubtful whether this form is to be derived from the root (F)ερν-, ἐρύω, 'draw,' or from a root (σ)ερF-, Lat. *servare*. It is easy to derive, from the idea of 'drawing to one's self (for protection),' the meaning 'defend,' 'maintain,' 'respect.'

217. καὶ μάλᾳ περ κεχολωμένον [καίπερ μάλᾳ κεχολωμένον]: the separation of καὶ περ (like ὅς περ, v. 211) may be compared to tmesis. κεχολωμένον agrees with subj. of εἰρύσασθαι, *i.e.* ἐμέ or τινά.

218. 'Whoso obeys the gods, they hearken well to him.' For sentiment, *cf.* Prov. xv. 29, John ix. 31. In ἐκλυον we have the first example of the gnomic aor., to express a general truth (so called because this use of the aor. is freq. in proverbs, γινώμαι). G. 205, 2, H. 840. The aor. here is equal to a prs. and hence the subj. in conditional rel. sentence. — ὅς κε ἐπιπείθεται: general condition referring to present time. If τ' before ἐκλυον is for τε, it may be compared with the same word in vv. 81, 82. There the enclitic is found with no connecting force in both principal and subordinate clauses; here it stands only in the apodosis. Others would see in τ', the particle τοι, and translate: 'surely.'

219. ἦ: ipf. 3 sg. from defective verb ἦμι, Lat. *aio*, occurs in Hom. only in this form. In Attic Greek, ἦμι, 1 sing. prs., and ἦν and ἦ, 1 and 3 sing. ipf., are found. — σῆθε [ἔσχε]: 'held,' 'stayed,' for formation in θ, see G. 119, 11. H. 498.

220. ὥς [ἔωσε]: from ὥθειω. — οὐδ' ἀπίθῃσι: first instance of litotes. Litotes (λιτότης, 'simplicity') is a form of statement which, because of its *studied simplicity*, and evident inadequacy, is accepted for much more than it actually asserts. Here, *e.g.* 'did not disobey' = 'did not fail to obey' = 'obeyed at once.' Examples of litotes are familiar in all literatures. Compare Milton's 'with unblest feet' = 'with feet accursed.' Nor is this figure of speech by any means confined to poetry, but it is very frequent in prose: *e.g.* a citizen of 'no mean city,' his last service was 'not his least.' Dr. O. W. Holmes remarks that the humor of many persons consists largely in *understatement*. That this is very true of American humorists will be evident to any one who peruses a few pages of Mark Twain or Artemus Ward.

221. βεβήκει: 'was gone.' As the pf. in Hom. freq. = prs., so the plupf. naturally = ipf.

222. δώματ' ἐς: 'into the palace.' — μετὰ δαίμονας ἄλλους: lit. 'into the midst of,' *i.e.* 'after other deities.'

223. ἀταρτηροῖς: 'hard,' 'unfeeling.'

224. λήγῃ χόλω: see on v. 210.

225. κυνὸς ὀμματος ἔχων (see on v. 159): expressive of utter shamelessness, as κραδίην ἐλάφοιο (ἔχων) denotes extreme cowardice: 'with the eyes of a dog, with the heart of a deer.' It might be more natural to say in English: 'with the eyes of a dog, with the heart of a hare.'

226. ἐς πόλεμον: 'for combat,' last syllable of πόλεμον lengthened in thesis before caesura.

227. To 'lie in wait in ambush' is the highest test of the courage of the Homeric hero. This duty falls to the 'champions,' ἀριστῆες. — ἀριστήσονται [ἀριστεύουσι].

228. κῆρ: lit. 'death-angel,' i.e. death in person, certain death. Distinguish ἡ κῆρ and τό κῆρ: 'heart.' — εἶδεται [δοκεῖ]: from Hom. pres. εἶδομαι. Notice parataxis in sentence introduced by δέ = γάρ.

229. λῶιον [λφον]: 'more gainful.' — κατὰ στρατὸν εἰρὺν: 'throughout the broad (widespread, as lying in camp) army.'

230. ἀπο-αφείσθαι: the failure to elide shows that ἀφίεω orig. began with a consonant, which, however, is sometimes (cf. v. 182) ignored. — οὕτως [ὅς ἂν] εἴπη: for subj. see on v. 218. — σέθεν [σεῦ]: gen. depends upon the adv. ἄντιον. G. 182, 2, H. 757.

231. βασιλεὺς: nom. in exclamation, which sometimes takes the place of a second voc. (it here follows οἰνοβαρές). G. 157, N., H. 707. — οὐτιδανοῖσι: for dat. see on v. 180, 'among worthless subjects,' lit. 'people of no account' (οὐτις). The second half of the verse explains how it is possible for him to be δημοβόρος.

232. ἡ γὰρ ἂν . . . λαβήσαιο: 'for verily thou wouldest offer insult for the last time,' were not thy subjects worthless (εἰ μὴ οὐτιδάνοις ἀνδράσοις). Instead of supplying the ellipsis, we may use the word 'else' (= 'if this were not so'): 'else thou wouldest surely,' etc.

233. ἐπὶ: adv. 'besides,' 'thereto.' Notice the lengthening of a final vowel before follg. liquid (easily and doubtless doubled in pronunciation); pronounce ἐπὶ μέγαν. Cf. v. 283, and see Essay on Scanning, § 5, 3.

234. τόδε σκήπτρον: each speaker in the assembly received from the herald the scepter, which gave the recipient the right to speak (the floor) as long as he held it. Cf. Γ 218. — μέν [μήν].

235. φύσει: fut. act. from φύω. — πρῶτα: 'first,' i.e. 'once for all.' — τομήν (τέμνω, 'cut'): 'stock,' 'stump.' — δρεσσι: dat. pl. from δρος.

236. περὶ γὰρ ῥά ἐ χαλκὸς διεψεν: the verb takes two accusatives as a verb of depriving: 'for, see (ῥα) the steel hath stripped off from it (ἐ, here neuter) on every side (περὶ) its leaves and bark.'

237. μιν [αὐτόδ].

238. δικασπόλοι: 'warders of justice.' — θέμιστας πρὸς Διὸς εἰρύονται: 'maintain the laws in the name of (lit. before the face of) Zeus.' It is uncertain whether εἰρύονται is a sync. prs. [ἐρύ(ο)νται], or a pf. with prs. signif. For root and radical signif. see on v. 216.

239. ὁ δέ: 'and this.' δ instead of τό from the influence of the pred. noun ὅρκος. H. 617.

240. Ἀχλλῆος: obj. gen. after ποθῇ, 'longing for Achilles.' — ἔσται [ἄφ' ἔσται]. — υἱας: in Attic Greek, a prep. would be required. G. 162, H. 722.

241. τοῖς : dat. of advantage after *χραιομεῖν*, 'to help them.' See on v. 28.

242. εὐτ' ἄν [δταν]. — ἐφ' Ἑκτορος : gen. of agent is natural, because πίπτωσι is in effect a passive verb and equivalent to, 'are thrown down.' The gen. might equally well be connected with *θνήσκοντες*.

243. ἀμύξεις : 'thou shalt rend.'

244. δ τ' : δ = *quod*, as in v. 120, τε having no appreciable force. Thus δ τε is equal to *ὅτι τε*. *ὅτι* never loses ι by elision. It is Hom. simplicity, and no boasting, for the hero to call himself *ἄριστος Ἀχαιῶν*. — *χωόμενος* : see on v. 153.

246. πεπαρμένον (pf. ptc. from *πείρω*, 'pierce') : 'studded.' — *ἔξετο* [*ἐκαθέ(ε)το*].

247. ἐτέρωθεν : 'on (lit. from) the other side ;' cf. Lat. *ex altera parte*. — *ἐμήνι* (ipf. from *μηνίω*) : 'was giving vent to his rage.' — *τοῖσι* : see on v. 58.

248. ἀνόρουσι : 1 aor. from *δρούω* [*δρυνμι*]. — *λιγύς* : 'clear-voiced.' — *ἀγορητής* : lit. 'one who speaks in the *ἀγορά*;' synonymous with *ρήτωρ*.

249. τοῦ [οῦ] : poss. gen. limiting *γλώσσης*. The force of *καί* can hardly be given in English. Cicero, *de Senectute*, x. has translated this verse : *ex ejus lingua melle dulcior fluebat oratio*. — *γλυκίων* [*γλυκντέρα*]. *ρίεν* [*ρρει*] : G. 98, N. 1, H. 411.

250. τῷ : 'for him,' i.e. 'before his eyes,' 'during his life ;' for dat., G. 184, 3, N. 1, H. 771. — *μερόπων* : the derivation of this word is uncertain ; its probable meaning is, 'mortal.'

251. ἐφθιάθ' [*ἐφθιντο* or *ἐφθιμένοι ἦσαν*] : plupf. pass. from *φθίνω*. Yet the sync. 2 aor. *ἐφθίμην* coincides in form with plupf. — *οἱ* [*αὐτῷ*] : see on v. 158. — *τράφεν* [*ἐτρέφθησαν*, 2 aor. pass. from *τρέφω*]. — *ἦδ' ἐγένοντο* : the natural order seems reversed. This *hysteron-proteron* may be explained by saying that the order is the natural one to one *looking back*.

252. μετὰ τριτάτοιςι [*ἐν τρίτοις*] : this use of *μετά* with dat. in sense of 'among' is wholly Homeric. Cf. Δ 61.

253. σφι [*αὐτοῖς*]. — *μετέειπεν* : *εἶπον* is redupl. 2 aor. from stem *Fe-*. The full form was *e-Fe-Fen-on*. After the digammas fell away, the second and third epsilons were contracted into *ει*. The initial *ε* is the syllabic augment. See Sketch of Dialect, § 15, 2.

254. ὦ πόποι : interjection expressing either dismay, as here ; or delight, as in B 272. Before vocatives *ὦ* is always written *ὦ*. Cf. Engl. O ! and oh !

255. γηθήσαι : 3 sg. 1 aor. opt. from *γηθέω*.

256. κεχαρομένο : redupl. 2 aor. opt. from *χαίρω*.

257. 'If they learned all this (tale) of your strife' : the gen. (dual) depends upon *τάδε*.

258. *πρὶ* (in the first hemistich) = *περίεστε*. The verb takes after it a gen. (as a word of superiority), and *βουλὴν*, as an acc. of specification; the explanatory inf. *μάχεσθαι* is precisely equivalent to an acc. of specification *μάχην*.

259. *ἄμφω δέ, κτλ.*: an example of parataxis; instead of *δέ*, we might have had, in prose, *γάρ*.

260. *ἦέπερ* [*ἦπερ* or *ἦ*]. — *ὕμιν*: attracted from nom. *ὕμεῖς* (*sc.* *έστε*) by the preceding *ἀρείοσι*.

262. *οὐ γάρ πω* [*οὐπω γάρ*]. — *ἴδομαι* [*ἴδοιμι ἔν, or ὄψομαι*]: see on v. 137.

263. *οἷον Πειρίθοον*: attracted into the acc. by *τοίους ἀνέρας* of v. 262. A regular construction would require *οἷος ἦν Πειρίθοος*. Peirithoos was king of the Lapithai, a powerful tribe in Thessaly. Dryas, Kaineus, Exadios, and Polyphemos were chiefs of the Lapithai. To the marriage of Peirithoos with Hippodameia, the wild tribe of Centaurs were invited. Under the influence of wine, they attempted to carry off the bride and other women of the Lapithai. Theseus and Peirithoos led the resistance, and the Centaurs were overcome. The fact that Theseus, the national hero of Athens, was associated by old legend with Peirithoos, probably led to the interpolation of v. 265 in the interest of Athens, by some Athenian rhapsodist.

266. *κάρτιστοι*: metathesis. See Sketch of Dialect, § 7, 2. *δή* emphasizes the superlative: 'the very strongest.' — *κεῖνοι* [*ἐκεῖνοι*].

267. *μὲν* [*μήν*]: so also in vv. 269, 273.

268. *φηρσίν* (probably an Aeolic form for *θηρσί*): 'wild' people,' lit. 'wild beasts; ' the Centaurs were represented, in later times, as half man and half beast. — *ἀπάλεσαν*: transitive, *sc.* *αὐτούς*.

270. *ἐξ ἀπίης γαίης*: defines *τηλόθεν*, 'from far away, [namely] from a remote land.' — *αὐτοί*: the fact that the heroes 'themselves' sent for him shows what was his reputation even in his youth.

271. *κατ' ἑμ' αὐτόν*: 'by myself,' either as single combatant or at the head of his followers. The meaning is that he was not a subordinate, but fought independently. This no one of his present contemporaries could imitate (*οὐτίς ἂν μαχέοιτο*).

273. *μὲν βουλῶν ξύνιεν* [*τῶν βουλῶν μου συνίεσαν*]: 'listened to my counsels.' G. 171, 2, H. 742.

274. Compare the repetition of the verb *πείθομαι* in this and follg. v. with the repetition of *κάρτιστοι* in v. 266.

275. *ἀγαθός περ ἑών*: see on v. 131. — *ἀποαίρειο* [*ἀφαιροῦ*]: see on v. 230. — *κούρην*: see on v. 98.

276. *ἔα*: prs. imv. from *έδω*.

277. *Πηλείδῃ ἔθελ'*: pronounce *δη-εθελ'*, by synizesis. — *ἐριζόμεναι* [*ἐρίζειν*]. — *βασιλῇ*: for dat. G. 186, N. 1, H. 772.

278. *οὐποθ' ὁμοίης*: 'never a like,' *i.e.* 'always a greater,' an example of litotes. — *ἔμμορε*: 2 pf. from *μείρομαι*, see Sketch of Dialect, § 22, 1.

279. *ῥτε* [ῥ]: enclitic *τε* without appreciable meaning. See on v. 86.
280. *ἔσσι, γέιναιτο*: both in protasis; the apodosis begins with *ἀλλ'*. For loss of accent of *ἀλλ'* with elided vowel, see G. 24, 3, H. 107. — *πλεόνεσσι* [*πλέοσι*]: for dat. see on v. 179. — For distinction between *καρτερός* and *φρότερος*: see on vv. 178, 186.
282. *σὺ δέ*: 'and do thou,' turning to Achilles. — *τεόν* [*τόν*].
283. *λίσσομ(αι)*: this elision could not occur in prose. — *Ἀχίλλῃ*: dat. of advantage with *μεθέμεν* [*μεθεῖναι*, 2 aor. inf. from *μεθήμι*], translate: 'to abate thy wrath for Achilles.' *i.e.*, since he is the reliance of the Achaians.
284. *πολέμοιο*: objective genitive after *ἔρκος*, 'bulwark of (in) combat.'
287. *ἕδ' ἀνὴρ* [*ἔδε δ' ἀνὴρ*]. — *περὶ . . . ἔμμεναι* [*περιεῖναι*]: see on v. 258. Agamemnon has no substantial charges to make against Achilles, but can only reiterate what he has already (vv. 175 follg.) said.
289. *τιν(α)*: 'one (at least);' he means, of course, himself. *τινά* is subj. of *πείσεσθαι*, after which *ᾧ* is cogn. acc.
291. *προθέουσι*: often taken from *προθέω*, in which case the form requires no comment. One would translate: 'On this account do words of insult rush forth for him (*οἱ*) to utter?' But one may consider *προθέουσι* = *προτιθέασι*, as if there were a pres. *θέω* formed from the root *θε-* of *τίθημι*, and translate: 'On this account do they (*i.e.* the gods) permit (lit. 'set before') him to utter words of insult.'
293. *ἦ γάρ κεν καλεοίμην*: see on v. 232.
294. *πάν ἔργον*: 'in every matter,' not necessary to sense but anticipates *ὅττι κεν εἴπῃς*.
295. *γάρ*: calls attention to the fact that the prohibition *μὴ σήμαινε* is the reason for the command *ἐπιτέλλεο*. Translate: 'Lay these commands on others if you choose (*δή*); you certainly (*γάρ*) shall not be giving directions to me.'
296. *οὐ γὰρ δῖω*: repeated sarcastically from Agamemnon's threat, v. 289.
297. Common verse to introduce a transition.
298. *χεροῖ* (scarcely differs in meaning from *βίῃ*): 'by force.' — *οὐτοί*: 'by no means.' Distinguish *οὐτοί*, and *οὗτοί*: 'these.' — *εἵνεκα κούρης* [*κόρης ἔνεκα*]: 'on account of a maid.'
299. *τω* [*τινι*]. — *ἐπεὶ μ' ἀφάλεσθέ γε δόντες*: 'since you but took away what you gave.'
300. *τῶν ἄλλων*: part. gen. depending upon *τι*. — *τῶν* in follg. v. takes up again *τῶν ἄλλων*, but is not necessary to complete sense.
302. *εἰ δ' ἄγε*: with *εἰ*, it is generally supposed that *βούλει* is to be supplied: 'but, if thou dost wish, come on.' — *γνώσῃ* [*γνώσι*].
303. *ἔρωσσι*: *ἔρω*, in this and in one other place, π 441, means 'flow'; elsewhere always, 'hang back from,' 'recoil from.'
305. *ἀνστήτην*: for apocope, see on v. 144. The assembly was dissolved by rising, *ἀνστήτην λῦσαν* [*ἀναστάντες ἔλυσαν*].

306. *ἔσας* [*ἴσας*]: an *ε* was frequently prefixed, for greater ease in pronunciation, to several words which orig. began with *F*. It was easier to say *ἔφισος* than *φισος*. Another example is *ἑλικοσι*, 'twenty,' cf. Lat. *viginti*.

307. *Μανοντιάδῃ*: for formation of patronymic, see G. 129, 9 b., H. 559 a. Considerable familiarity with the events of the Trojan war is taken for granted. Here it is assumed that Patroklos will be known by his patronymic alone. — *οἷς ἐτάροισιν* = *τοῖς ἐταίροις*.

308. *θοήν*: one of Homer's habitual epithets. — *ἄλαδε* [*εἰς ἄλα*].

309. *ἔφτας*: from nom. sing. *ἐρέτης*. — *ἐσ-έκρινεν*: the verb is used in a pregnant signif. 'chose (for and sent) into.' — *ἑλικοσι*: see on *ἔσας*, v. 306.

310. *βῆσε* [*ἔβιβασε*]: 1 aor. with causative signif.

311. *ἐν δ'*: 'and among them,' adverbial.

312. *κάλυθα*: species of cognate acc. after *ἐπέπλεον*, cf. such phrases as *λέναι ὀδόν*, G. 159, N. 5, H. 715 b.

313. The people had not washed during the continuance of the plague. Now they are to bathe themselves and cast off (*ἔβαλλον*) the offscourings (*λύματα*) into the sea. This rite was symbolical of their desire to remove whatever in their persons had occasioned displeasure in the god.

315. *τελέσσας*: 'bringing fulfilment,' 'effective.'

316. *θίν'* (a): see on v. 34; if the noun were in dat., the accent of the elided form would be *θίν'*. — *ἀτρυγέτοις*: 'restless,' a habitual epithet (see on v. 308).

317. *οὐρανόν*: acc. of limit of motion, used very freq. in Hom., without preposition, of both persons and places. — *ἑλισσομένη περὶ καπνῷ*: 'whirling around in smoke,' i.e. the fragrant smoke of burning flesh rose within (distinguished by its color) the smoke which ascended from the burning wood. *καπνῷ* is local dat., and *περὶ* is adv.

318. *τά* [*ταῦτα*]: i.e. 'their duties.' — *ἐπηπελησε*: for the threat, see v. 181 follg.

320. *Ταλθύβιον*: Herod. (vii. 134) tells us of those who still claimed to be descendants of the Hom. Talthybios. — *Εὐρυβάτην*: in B 184 a like-named herald of Odysseus is mentioned.

321. *τῷ οἱ ἔσαν* [*δ' αὐτῷ ἦσαν*]. — *κήρυκε*: word of wider signif. than our 'herald'; it involves the idea of personal service rendered, something like 'body-servants,' 'henchmen.' *θεράπων*, on the other hand, implies a relation more near equality even than that of esquire to his knight.

323. *ἰδόντ(ε)*: nom. agreeing with subj. of *ἀγόμεν*, here used as inv., 'take by the hand and lead' (see on v. 21).

324. *εἰ δέ κε μὴ δώσω* [*ἐὰν δὲ μὴ δῶ*] *ἐγὼ δέ*: example of *δέ* in *apodosis* (see on v. 137), 'then I will come and take.'

325. *τό*: 'it,' i.e. his coming and taking. — *καὶ ἔτι*: 'even more'

dreadful.' This comparative, like *κέρδιον* from *κέρδος*, *κύντερον* from *κύων*, is formed from the stem of a noun and has no positive. — *ρίγος* (Lat. *frigus*): 'cold,' 'chill,' so that *ρίγιον* lit. means 'more chilling.'

326. *κρατερὸν . . . ἔτελλεν*: parataxis, emphasizing the successive acts. We might have expressed it as a dependent clause: 'while he was laying a stern charge upon them.'

328. *ἐπὶ τε κλισίας*: the preposition is here expressed which was omitted v. 322.

330. *ἄρα*: 'I ween.' — *γῆθησεν*: aor. denotes the inception of a feeling, 'feel delight.'

331. *ταρβήσαντε*: also of sudden feeling, 'struck with dread.' — *αιδομένω*: 'reverencing' (his rank), of habitual mental attitude.

332. *ἑρόντο*: 'were they asking.' *ἑρέομαι* = *εἰρομαι* = *ἔρομαι* [*ἑρωτάω*.]

333. *ὁ ἔγνω*: a real hiatus, whereas *ἔγνω Φῆσι* is only apparent hiatus.

334. The heralds, in Homer, are under the especial protection of Zeus; later, Hermes was their patron.

335. *μοι*: see on v. 153.

336. *ὃ* [δς]: article used as relative. — *σφῶι*: 'you both.'

337. *Πατρόκλεις*: contracted 3 decl. voc. for *Πατρόκλεες*, G. 52, 2, N. 3, H. 729 c. Below, v. 345, occurs the 2 decl. form.

338. *σφῶιν*: the dual forms of the pron. of 3d pers. are enclitic. Contrast this form with *σφῶι*, v. 336. — *τῶ αὐτῶ* [*τούτω αὐτῶ*]: 'both of these men themselves,' not, as in Attic, 'the same.'

339. *πρός*: 'before the face of.'

340. *τοῦ*: with strong demons. force, 'that king, ruthless as he is.' — *αἰ γένηται* [*ἐὰν γένηται*]. — *δὴ αὖτε*: synizesis (see on v. 277).

341. *ἐμεῖο* [*ἐμοῦ*]: obj. gen. after *χρειά*.

342. *τοῖς ἄλλοις*: dat. of adv., common constr. in Hom. after this verb instead of gen. of separation (see on v. 67).

343. To 'think at the same time of the past and the future' is the mark of wisdom, for we judge of the future only by the past. A similar expression occurs Γ 109.

344. *μαχέιντο* [*μάχονται*]: as the tense of *οἶδε* is primary, the mood should strictly be subjunctive; the opt. represents the purpose as remoter.

345. *φῶφ*: see on v. 20.

347. *ἄγειν*: inf. of purpose (see on v. 5). — *ἔτην* [*ῥείτην*].

348. *ἀέκουσ'*: because she loved Achilles.

349. *ἐτάρων*: connect with *νόσφι* *λιασθείς*.

350. *θιν' ἐφ' ἁλός*: *θιν(α)* depends upon *ἐπὶ*, a dependence not indicated, in this case, by anastrophe, Sketch of Dialect, § 6, 1. — *ἁλς*: the sea near the shore: *πόντος*: the deep sea.

351. *ἡρήσατο*: from prs. *ἁράομαι* — *πολλά*: used as in v. 35 with verb of praying. — *ὀρεγνύς*: 'stretching out' his hands, *i.e.* toward the sea, the home of Thetis.

352. *πῶς*: 'very,' heightens the meaning of *μυνηθῆδιον*, see on v. 131. — *ἔφαλλον* [*ἔφειλε*]: ipf. 3 sg. Be careful not to connect it with *ὑπέλλω*, 'increase.'

356. *ἠτιμήσεν*: see on v. 11. — *ἀπούρας* [*ἀπαυράσας*]: anomalous aor. ptc., referred to *ἀπαυράω*.

358. *βένθεσι*: from nom. sing. *βένθος* [*βάθος*].

359. *ἀνδῶν*: lit. 'went up to the top of.' Hence the idea of departure or flight, and the meaning 'left' with follg. gen. of separation, *ἀλός*. — *ἦντ'* [*ἔσπερ*]: any one who has seen a mist disappear from the surface of the sea will appreciate the propriety and beauty of the comparison, *ἦντ' ὁμίχλη*.

361. *κατέρψε*: 'stroked,' uncertain from what prs. The form suggests the pres. *κατα-ρέζω*, but the meaning would more readily be derived from *κατ-ορέγω*. — *ἔπος τ' ἔφατ'*, *ἔκ τ' ὀνόμαζεν*: 'spoke (lit. 'spoke a word') and called him by name.' The name of the person usually follows immediately. Here *τέκνον* is equivalent to such a name.

362. *σε φρένας*: 'you,' i.e. 'your heart,' 'your breast.' *φρένας* is in partitive apposition with *σε* (see on v. 150).

363. *εἶδομεν* [*εἰδῶμεν*]: pf. subj. See Sketch of Dialect, § 24, 4, d.

365. *ταῦτα πάντα*: obj. of *ἀγορεύω*. — *εἰδύη*: implies in a general way the omniscience of the gods, even of those, like Thetis, of secondary rank.

366. *ῥήχόμεθ'*: i.e. in one of the marauding expeditions in the Troad (see on v. 125). Achilles speaks with perfect naïveté, unconscious that participation in such warfare might be considered cause for censure. — *Θήβην*: Thebe, under Mt. Plakos in Mysia, was the home of Hector's wife Andromache. Cf. Z 371-425. — *ιερόν*: orig. meaning 'strong,' though the later common signif. 'sacred' is also frequent in Hom.

367. This verse is a brief description of ancient warfare: the sacking of the city includes the slaughter of most of the men, and the sale into slavery of the women and children.

368. *τὰ μὲν*: like *πάντα* in v. 367, refers chiefly to women. — *εἰδ'*: 'fairly,' 'justly,' 'duly.'

369. *ἐκ δ' ὄλον*: as *γέρας* of the generalissimo, see on v. 167.

370. *δ' αὖθ'*: 'and thereafter.'

372-379 = 12-16, 22-25.

380. *πάλιν*: as in v. 59, of place, 'back again.'

381. The simplicity of the language and thought guards sufficiently against obscurity, and we easily perceive that the subj. of *φίλος ἦεν* is *δ γέρον* or a word referring to it.

382. *βῆλος*: sing. used in collective sense. Cf. v. 51; cf. also *δάκρυ χέων*, v. 357. In *οἱ δέ νυ λαοὶ* and *τὰ δ' ἐπύχετο κῆλα θεοῖο*, we have good examples of the demonstrative use of the article, the substantives being appended as appositives: 'and so (νυ) they, the people;' 'and they were

speeding, shafts of a god.' — ἐπ-ασσύντεροι: in form, a double comparative. The reg. comp. from ἄγχι is ἄσسون, and to ἄσσν- (Aeolic for ἄσσο-) -τερος is affixed.

384. ἄμμι: see Sketch of Dialect, § 14, 1.

385. θεοπροπίας: see on v. 109. — Ἐκάτοιο: nom. Ἐκατος is regarded as a short form ('pet-' or 'nick-name') for Ἐκατηβόλος, v. 370.

386. πρῶτος κελόμεν: 'was the first to urge.'

388. ἠπειλήσεν μῦθον: 'uttered a threatening word,' the verse beginning with spondees befits the portentous announcement; for acc. μῦθον, see G. 159, R., H. 716 a. — ὃ [δς].

390. πέμπονσι: 'are escorting.' — ἄνακτι: Apollo (cf. vv. 36, 75).

391. Translate: 'But heralds have just gone forth from my tent leading the other (τὴν δέ), the maiden, Briseus's daughter.'

392. τὴν [ἦν].

393. περὶ-σχο [περίσχου]: lit 'hold (thine arms) about,' 'protect.' — ἦος: an anomalous form; commonly explained as gen. of Hom. adj. ἦος [ἀγαθός] with changed breathing, and translated 'brave.' If we accept this rendering, we have here another instance of Homeric naïveté (see on v. 244). But it is quite probable that the orig. form was ἦοιο [οδ], gen. of possessive pron., and that this could orig. be used of all persons. Here it would mean 'thy.'

394. Δία λίσσαι: final vowel lengthened before liquid, as in v. 233.

395. ἔπει: 'by word.' — ἀνησας: 1 aor. from ἀνίστημι, 'didst please.'

396. πατρός: i.e. Peleus. Connect σέο with ἄκουσα; πατρός with μεγάροισιν.

397. ὅτ'(ε) ἔφησθα: 'when thou wast saying;' not strictly necessary, as ἀμῦναι could depend upon the idea of saying implied in εὐχομένης.

399. ὅπποτε: 'when once upon a time.'

400. As the three deities here mentioned are the very ones who are most active in behalf of the Greeks, Zeus will be likely to aid the Trojans, were it only to thwart their wish.

401. ὑπελύσας: ὑπό, 'from under the weight of,' for the deities are thought of as having already laid hands on Zeus.

402. ὄχ' [ὄκα]: cf. Lat. *ocior*, *ocius*. — μακρόν: 'long' in reference to height and depth, 'lofty.'

403. When two names for the same object existed side by side, one was frequently referred to the speech of the gods; the other to the speech of men (cf. B 813). The divine name is usually of clearer significance Briareus means 'Crusher' (βριαρός). Αἰγάλων may be traced back, through αἰγῆ, to αἰγίς, ἄίσσω, and probably means 'Rusher.'

404. οὐ πατρός: *patris sui*, Poseidon; οὐδ is gen. of possessive pron.

406. καί: compare in meaning with καί in v. 249, 'he it was whom.' Notice the paronomasia in ὀπ-έθεισαν and ἔθεισαν.

407. λαβὴ γούνων: gen. of part taken hold of (cf. vv. 192, 323). The

form γούνον is a simpler one than Attic γούνον. It consists of the stem of the word, γον-, and the gen. pl. ending -ων. Out of γούνον has come γούνον. The *F* is heard before, instead of after, *v*.

408. αἰ κὲν τις θέλῃσι ἐπὶ Τρώεσσι ἀρῆσαι: 'on the chance that he may perhaps choose to give aid to the Trojans;' we have here an example of the posterior condition (see on v. 67).

409. εἶσαι (from present εἶλω, stem *Fel*-): depends upon θέλῃσι. Though a liquid stem, it takes the tense-sign *σ* in 1 aor. The original initial *F* accounts for the apparent hiatus εἶλα εἶσαι, as also for the syllabic augment in 2 aor. pass. ἐέλην (ἐ*F*έλην).

410. ἀποκτανομένους: here used as passive, though usually the pass. of ἀποκτείνω is represented by the proper tense of ἀποθνήσκω.

412. ὃ τ' [ὅτι τε]: see on v. 244. — ἄτην: 'folly,' 'infatuation.'

413. κατὰ . . . χέουσα: tmesis.

414. αἰνά: adv. with τεκοῦσα, 'having brought thee forth to my woe.'

415. αἰὲρ ἑφελος [εἰς ἑφελος]: 2 aor. from ἐφείλω. — ἀδάκρυτος καὶ ἀπῆμων: perh. a kind of litotes = 'full of joy and happiness.'

416. μέννεθα: adv. limiting ἔστι understood; ἔστι may be translated 'continues.' — περ: as in v. 131. — δῆν (orig. δ*F*ην) lengthens a preceding vowel.

418. ἔπεσο (2 aor. from πέλωμαι): 'thou hast become.' — τῷ: 'therefore.' — κακῇ αἰσῇ τέκων: equivalent to αἰνά τεκοῦσα, v. 414.

419. τοῦτο ἔπος [τοῦτο τὸ ἔπος].

420. Ὀλύμπον: the mountain in Thessaly (cf. v. 44), not vaguely 'heaven.' — αἰ κε: 'on the chance that' (see on v. 67).

421. παρῆμενος: 'sitting near,' with idea of inaction, as in v. 488; cf. also B 688, 694.

423. μετ' Αἰθιοπῆας; as in v. 222. The Homeric Okeanos is a great stream flowing around the earth. The Ethiopians are represented as a pious folk who dwell in two tribes on the edge of the earth's disk, to the S. E. and S. W. — ἀμύμονας: see on v. 92.

424. χθιζός: adj., though more conveniently translated as adv. (cf. v. 497). — κατὰ δαῖτα: 'on ground of a feast.' — ἔποντο [εἶποντο].

426. χαλκοβατὴς δῶ [δῶμα]: 'palace with bronze threshold.' The palace of Zeus, as well as those of the other gods, was the work of Hephaistos (cf. v. 607).

427. γονάσσομαι: has acquired the secondary meaning and transitive signification, 'beseech.'

428. ἀπεβήσθε [ἀπέβη, cf. E 133]: 1 aor. with inflection of 2 aor. — αὐτοῖ: 'there.'

429. γυναικός: for case, see on v. 65.

430. ἀέκοντος: gen. dependent upon βίη, 'in despite of him (though) loth.' Do not join the gen. with ἀπηύρων, which takes a double acc.

431. ἄγων: appropriate word, because a hecatomb consisted of cattle.

432. πολυβανθός : from nom. sing. πολυβανθός. — ἐντός : constantly used in Hom. as a prep. (see on v. 71).

433. ἰστρία στελιντο : 'they took in *their* (force of midd.) sails.' For pictorial representation of Hom. ship, see Hom. Dict., Plate IV.

434. προτόνουσιν ὑφέντες [2 aor. ptc. ὑφ-ἴημι] : 'letting it down by (slacking off) the fore-stays.'

435. τήν : *i.e.* ναῦν. — προέρεσαν : from προ-ερέσσω.

436. εὐνάς : 'mooring-stones,' large stones serving the purpose of anchors, to which ropes were attached. — κατέδησαν : 'bound fast.' The vessel was anchored, bow toward the sea, by the εὐνάι. The πρυμνήσια, 'stern-cables,' kept the stern close to shore.

437. ἐπὶ ῥηγμῖνι : the effect of the orig. initial *F* of ῥηγμῖνι (*Frēgnyumi*, *frango*) is seen in the lengthening of the preceding vowel by position. — βαῖνον : 'were disembarking, *i.e.* one after another. This is the descriptive ipf. Notice, in vv. 437-9, three examples of tmesis.

439. The large number of spondees in this verse (it contains only one dactyl) is noticeable. The slow movement of the line suggests that it describes the debarkation of the most important person. La Roche says that the spondees are appropriate to her slow motion along the plank, and the dactyl to her spring from its end!

440. ἐπὶ βομόν : for her restoration was out of fear of the god, not from any love for her father.

441. τίθει [ἐτίθει].

442. πρό μ' ἐπεμψεν : 'sent me forth.'

443. ἀγόμεν [ἄγειν] : inf. primarily of purpose (*cf.* v. 8), incidentally of result.

444. ἱλασόμεθα : aor. subj. from ἱλάσκομαι, with shortened mood-sign. See Sketch of Dialect, § 17.

446. ἰδέσθαι χαίρων : 'he received with joy.'

447. φίλην : see on v. 20. — κλειτήν : 'famous.'

448. ἰξείης : 'in order (of size).'

449. χερνίψαντο : χερνίπτομαι is a denominative from χέρνιψ, 'water used for washing hands.' — οὔλο-χύτας (ἄλέω, χέω) : 'scattered barley.'

450. μεγάλα : 'aloud' (*cf.* vv. 35, 351). — χείρας ἀνασχών : the Greek, in praying, stretched forward and upward the hands with upturned palms.

451, 2 = 37, 38.

453. ἤμην . . . ἤδ(ε) : correlative, 'as . . . so.' V. 454 is added as explanatory of ἔκλυες. Very likely in prose we should have had two participles, *e.g.* τιμήσας, ἰψάμενος, instead of the indicatives (ε)τίμησας, ἴψας, without conjunctions. We often have such explanatory sentences in English, shown to be subordinate, not by a conjunction, but, as here, by being uttered in a lower tone of voice.

456. ἤδη νῦν : 'now forthwith.'

458. εὔξαντο : of silent prayer, contrasted with μεγάλ' εὔχετο, v. 450.

— **προβάλλοντο**: each one of those who participated in the sacrifice threw some of the *οἰαί* upon the victim's head. The order of sacrifice was as follows: The hands were washed and the sacrificial barley was raised from the earth (v. 449). Then, after silent prayer, the head of the victim was sprinkled and the forelock cut off and burned (*Odyssey*, γ 446). These were preliminary rites: the victim's head was now drawn back and the chief person present, king or father of family, slew and flayed it. Then the thigh-bones were cut out and covered up with two layers of fat. Slices of meat from other parts of the carcass were laid upon them, and the whole was burned with libations of wine as the portion of the gods, who were supposed to be cheered by the savor (*κνίσση*, vv. 66, 317) which rose toward heaven.

459. **ἀνέρυσαν** [*ἀνέρυσαν*]: aor. from *ἀνέρω*. The following may have been the succession of forms by which we arrive at that in the text: the unaugmented, apocopated form would be *ἀνFέρυσαν*, — assimilation gives *ἀFFέρυσαν*, — the loss of one *F* leaves *ἀF(=αὐ)έρυσαν*.

460. **κατὰ . . . ἐκάλυψαν**: 'covered up close.'

461. **δίπτυχα**: acc. sing. fem. agreeing with *κνίσσην* understood.

462. **σχίζης** [*σχίζεις*]: from nom. sing. *σχίζα*.

463. **πενμπόβολα**: large 'five-tined forks' (*πέντε, ὀβελός*) on which the vitals (*σπλάγχνα*, 'heart, liver, lungs') were placed for roasting.

464. **ἐπάσαντο**: 'tasted of;' this merely symbolical partaking was followed by the actual feasting, *δαίνυντο* (v. 468).

465. **τᾶλλα**: 'the remainder' of the victims. — **ἀμφ' ὀβελοῖσι ἐπειραν**: lit. 'spitted (so that it was) about spits,' *i.e.* 'transfixed with spits.'

466. **ἐρύσαντο**: 'drew off (from the spits).'

467. **τετύκοντο**: redupl. 2 aor. from *τεύχω*.

468. **δαυτὸς ἕως ἐδεύετο** [*ἐδεῖτο*]: 'fail of the equal (*i.e.* fairly divided) share.'

469. **ἐξ ἔρον ἔντο** [*τὸν ἔρωτα (τὴν ὕρεξιν) ἐξεῖντο*]: 'dispelled the desire for food and drink.'

470. **ἐπιστέφαντο**: orig. meaning of *ἐπιστέφωμαι* is 'fill full;' hence construed with gen. of material. A later derived meaning is 'crown.' From the word in this sense comes *στέμματα*, v. 14.

471. **νώμησαν**: from *νομᾶω*, 'distribute.' A *δέπας*, 'drinking-cup,' was held by each guest. The *κοῦροι* went about, pouring as they went a few drops into each cup, *ἐπαρχεσθαι δεπδεσσι*, which the receiver immediately poured out as a libation to the gods. Then the cups were filled for drinking, the wine being dipped out with the *πρόχοος*. : A fuller description of the whole ceremony is given in *Odyssey*, γ 340. — **ἐπαρχόμενοι**: *ἐπί*, 'successively' for all the guests; *ἀρχόμενοι*, 'having made the hallowed beginning.' But the 'hallowed beginning' was to pour a little wine, as above described, into each cup. The dat. *δεπδεσσι* may accordingly be taken as local, 'in the cups,' or as dat. of advantage, for the action was performed 'for the cups.'

472. *μολπή*: includes song and dance.
473. *καλόν* [*καλώς*]. — *παιήονα* [*παιῶνα*].
474. *μέλποντες* *Ἑκάεργον*: 'hymning Hekæērgos (Apollo);' for epithet, here a proper name, see on v. 147. — *φρένα*: acc. of specification.
475. *ἐπὶ* . . . *ἦλθεν*: 'came on,' 'came over them;' there is scarcely any twilight in Greece, so that *κνέφας*, 'darkness,' comes on rapidly.
476. They slept, not on board the ship, but on the shore, near which (see on v. 436) the ship was moored.
477. *ἡρι-γένεια*: 'early-born.' The first part of the word contains the root of Engl. 'early;' cf. Grk. *ἄριστον*, Germ. *Früh-stück*: 'early meal.' — *Ἡώς* [*Ἑως*]: 'Morning-red,' 'Aurora.'
478. *ἀνάγοντο*: 'put to sea.' — *μετά*: see on v. 222.
479. *ἔκμενον* [*ἰκόμενον*]: 2 aor. ptc. without connecting vowel and with change of breathing. The meaning is: a 'coming' wind, i.e. a 'following,' 'favorable' wind (cf. La.: *ventum secundum*).
480. *στήσαντο ἱστόν*: 'set up their mast (see on *στείλαντο*, v. 433).
481. *ἐν* . . . *πρήσε*: 'blew into.' The root *πρα-* means to 'spurt forth,' and is used of air, water, fire. The common form of the prs. in Attic prose is *πιμπρημι*, with the meaning 'spurt forth fire,' 'burn.' — *ἀμφί*: adv. 'round about.'
482. *στείρη*: local dat. 'at the stem.' The thought is of the boiling of the water seen *at the stem*, rather than caused *by the stem*. Of course the two ideas are closely connected. — *πορφύρεον*: used with no distinct notion of any particular color; the meaning is, 'boiling,' 'swelling.' — *νῆός*: gen. with *στείρη*, yet naturally translated as if gen. absol.
483. *διαπρήσσουσα*: orig. meaning of *πράσσω* is 'pass over,' (*πέρας*, *περάω*). This passage illustrates the transition to the later common meaning 'accomplish;' see also Γ 14. — *κατὰ κύμα*: *per undam*.
484. *κατὰ στρατόν*: 'opposite the encampment.'
485. *ἔρυσσαν* [*εἶρυσσαν*].
486. *ὑπό*: adv. 'underneath.' — *ἔρματα μακρά*: 'long shores,' i.e. 'profs.'
487. *ἰσκήδναντο* [*ἰσκεδάννυντο*]: 'began to disperse.'
488. *μήνη*: see on v. 247.
489. *υἷός*: *υἱ-* is to be scanned short; *ΤΟΞ* is often found, in inscriptions, for *υἷος*.
490. *παλέ-σκ-ετο*, *φθι-νύ-θ-ε-σκε*, *ποθέ-ε-σκε* [*ἐπαλεῖτο*, *ἐφθείρετο*, *ἐπόθει*]: for these iteratives see Sketch of Dialect, § 25. — *κυδιάνειραν*: 'hero-ennobling,' elsewhere always epithet of *μάχη*.
491. *πτόλεμόν*: last vowel lengthened by the ictus. — *φίλον κῆρ*: acc. of specification. The use of *φίλος*, referred to in v. 20, is especially frequent when the adj. is joined with parts of the body.
493. *ἐκ τοῖο*: 'thenceforth,' i.e. since the interview with Thetis.
494. *ἴσαν* [*ῥέσαν*].

495. λήθει' [ἐπελανθάνετο]. — ἐφετμένων: gen. pl. from ἐφετμή.
496. ἀλλ' ἢ γ(ε): like ὁ δέ, v. 191. — ἀνεδύσσετο: for form, see on v. 428; it is here followed by acc., whereas ἀνέδυν in v. 359 is followed by gen. of separation.
497. οὐρανόν: acc. of limit of motion, cf. v. 240. G. 162, H. 722.
498. εὐρύπτα: 'far-thundering,' compounded of εὐρύς and ὤψ (Fóψ = Lat. vox). This form is acc. sing. 3 decl. — ἄταρ ἄλλων [χωρὶς τῶν ἄλλων].
500. αὐτοῖο: gen. with adv. of place παροῖθ(ε), G. 182, 3, H. 757.
501. δεξιτερῇ [δεξιᾷ]. — ὑπ' ἀνθρεῶνος: 'underneath the chin,' a primitive suppliant gesture.
503. ὤνησα: 'I helped.' Cf. v. 395.
504. The last hemistich of this verse and of v. 41 are identical.
505. ὠκυμορότατος ἄλλων: 'swiftest of fate as compared with others,' gen. after superlative on the same principle as that by which comparatives govern gen. Regular would have been ὠκυμορότερος ἄλλων or ὠκυμορότατος πάντων.
506. ἔπλετο· ἀτὰρ νῦν γε: 'he was already; but now' in addition.
- 507 = 356.
508. σὺ πέρ μιν τίσον: 'do thou at least (if Agamemnon has heaped disgrace upon him) honor him;' yet see on v. 131.
509. ἐπιτίθει κράτος Τρώεσσι: 'bestow might upon the Trojans.' — ὄφρ' ἂν [ὥς ἂν].
510. τίσωσιν, ὀφθαλῶσιν: subjunctives after temporal conj. where the designation of time of action is indefinite. G. 239, 2, H. 921. — ὀφθαλῶσιν ἐ τιμῇ: 'magnify him with honor.'
511. Zeus is silent, because to give his promise would excite Hera's wrath. — νεφεληγερέτα [-της]: many Latin masc. substs. of 1 decl. e.g. *poeta, pirata*, form the nom. sing. without final *s*. Cf. the Greek ποιήτης, *πειράτης*.
512. ὥς . . . ὥς: 'as . . . so.'
513. ἔχει' ἐμπεφυῖα: 'held on clinging fast.' ἐμπεφυῖα (2 pf. ptc. from ἐμψύω): lit. 'having grown into.' — δεύτερον αὐτίς: 'again a second time,' an example of Homeric fulness of expression like *πάλιν αὐτίς*, B 276.
514. κατάνευσον: 'assent,' lit. 'nod down.' The word of opposite signification is *ἀνα-νεύω* 'refuse by a nod', lit. 'nod up,' i.e. toss back the head. This motion is still the ordinary sign of negation in Greece and in southern Italy (Magna Graecia).
515. ἀπόπει(ε): orig. form was *ἀπό Φειπε*; hence the final vowel of prep. is not elided. Cf. *ἐὺ εἰδῶ*. — οὐ τοι ἐπι δέος (ἐπι δέφος, see on v. 33): 'thou hast naught to fear,' lit. 'there is no fear upon thee.' Zeus need not fear to refuse, for there is no power higher than himself which can punish him for neglecting Thetis's prayer.

516. *δσον* [*δσον*]: the dat. of measure of difference, *δσφ*, would have given the same sense as the acc. of extent. — *μετὰ πᾶσιν*: nearly equal to *ἐν πᾶσι* (cf. v. 575), or to part. gen. *πάντων*.

517. *ὀχθήσας*: 'vexed.'

518. *λοῖγια ἔργα* (sc. *ἔσται*): 'there will be sad doings.' *λοῖγια* has the same root as Lat. *lugeo*. — *δ τε* = *ὅτι τε*: 'in that' (see on vv. 120, 244, 412). — *ἐφήσεις*: fut. from *ἐφήμι*.

519. *ἐρέθῃσι*: from *ἐρέθω* [*ἐρεθίζω*].

520. *καὶ αὐτως*: 'even as it is,' 'even now' (see on v. 133). — *αἰὲν* [*ἀεὶ*].

522. *ἀπόστιχε*: 'depart,' 2 aor. imv. from *ἀποστέλλω*.

523. *μελήσεται* [*μελήσει*]: cf. *ἐμοὶ μελήσεται* with Lat. *mihi erit cura*.

524. *εἰ δ' ἄγε*: see on v. 302.

526. *οὐ γὰρ ἐμὸν παλινάγρετον, κτλ.*: 'for not anything of mine can be recalled or can deceive or can fail of fulfilment;' or *τέκμωρ* might be supplied with *ἐμὸν*, 'not any pledge of mine,' etc.

528. Translate: 'Kronion spoke and nodded assent to her with his dark eyebrows.' — *Κρονίων* [*Κρονίδης*]: patronymic from *Κρόνος*, which probably means the 'fulfiller' (*κραίνω*).

529. *ἀμβρόσιαι*: whatever belongs to the gods — utensils, clothes, dwellings — is 'immortal.' Cf. *ambrosiae comae*, Vergil, Aen. I, 403. — *ἐπερρώσαντο* (from *-ρώμαι*, a derivative from *ρέω*): 'fell waving forward.' *ἐπὶ* adds the idea that the motion of the hair corresponded with the nod; we might translate: 'to his nod.'

530. *κράτος* (gen. from nom. *κῆρυ*): 'from his head.' Distinguish from *κρᾶτος*, 'strength.' — *ἔλδισεν*: 'shook,' 'made tremble.' The three verses 528–530 are said by Strabo to have suggested to Phidias the conception of his greatest work, the statue of Zeus in the temple of Olympia.

531. *βουλευσάντε διέτμαγεν* [*βουλευσάμενοι*]: dual subj. with pl. verb, translate: 'took counsel and separated.' The form is 2 aor. pass. from *τμήγω* (*τμηγ-τμαγ-* being a strengthened form of the root *τμα-ταμ-*, cf. *τέμνω*). See Sketch of Dialect, § 23, 1.

532. *ἄλτο*: 2 aor. from *ἄλλομαι*, Lat. *salio*, with smooth breathing. The lost consonant *σ* accounts for the apparent hiatus, and would naturally have been represented by the rough breathing.

533. *Ζεὺς*: sc. *ἔβη*, suggested by the motion implied in *ἄλτο*. Zeus's dwelling is thought of as near the summit of Olympus. His interview with Thetis has taken place at a lower level, or on another peak of the mountain.

534. *πατρός*: not to be taken literally, — for Zeus was not the father of all the Olympian deities, — but rather as a title of honor (cf. *πατήρ ἀνδρῶν τε θεῶν τε*). — *σφοῦ* [*σφετέρου*]: cf. in meaning with *οὐ* in v. 404, which it closely resembles in form (cf. *οὐ* = *σφοῦ* and *σφοῦ*). — *ἔτλη*: 'had the hardihood.'

535. ἀντίοι ἔσταν: 'rose up and went to meet.' The signs of deference are the same among gods as among men.

536. οὐδέ μιν ἠγνόησεν: 'nor did she fail to recognize him,' i.e. 'and she recognized him right well.' We have here an example of litotes and prolepsis. For litotes, see on v. 220. Prolepsis, lit. 'anticipation' (πρόληψις, προ-λαμβάνω), is the introduction of a word earlier in the sentence than would naturally be expected. It is esp. freq. after verbs of 'knowing.' Here μιν is introduced as obj. of ἠγνόησεν, instead of the clause δτι συμφράσσαστο standing as object. Cf. the example in the Gospels: 'I knew thee that thou wert a hard man,' instead of, 'I knew that thou wert.' Cf. also, from the Merchant of Venice (Act iv., Sc. 1): 'You hear the learned Bellario, how he writes.' It is easy to see that prolepsis adds vividness to narrative.

538. ἄλιον γέροντος: the 'old man of the sea' was Nereus.

539. κερτομύοισι: ntr. pl. as substantive, yet, in v. 582, ἐπέεσι is supplied.

540. τίς δ' αὖ (δῆ, αὖ): 'who now again?'

541. ὄντα (and φρονέοντα, v. 542): join with σέ, suggested by dat. τοι (σοι), the subj. of inf. δικάζέμεν. This δικάζέμεν means 'decide,' 'rule,' as we use the word of a judge or referee.

542. κρυπτάδια: ntr. pl. of adj. used as cogn. acc. after φρονέοντα.

543. πρόφρων: always used as pred. adj. in Hom., and hence best translated as adv. (see on v. 39). Translate with τέληκας: 'hast kindly deigned.' — δτι νοήσης [δ ἂν νοήσης].

544. πατήρ ἀνδρῶν τε θεῶν τε: Cf. *divum pater atque hominum rex*, Verg. Aen. I, v. 65.

546. εἰδήσειν [εἴσεσθαι]: fut. inf. classed with οἶδα; see Sketch of Dialect, § 24, 4, d. — χαλεποί τοι ἔσονται: 'they (μῦθοι) shall be hard for thee (to know).'

547. ἐπεικός: sc. ᾗ. — ἔπειτα: 'then,' 'in that case.'

549. ἔθλωμι: this old form of subj. 1 sg. occurs eleven times in the Hom. poems.

550. μή τι . . . μετᾶλλα: 'do not be inquiring at all about each one of these things, nor seek to know them.' Instead of τοῦτον, which should properly be the antecedent of δν (v. 549), the ntr. pl. ταῦτα is used, because δν is a general relative.

551. βοῶπις: 'large-eyed.' "Hera's eyes are likened to those of an ox or heifer in respect to size, fulness, and majestic calm" (Ameis).

552. ποῖον: predicate; lit. 'thou hast spoken this (τόν) word as what sort of a saying?' = ποῖος ὁ μῦθος οὗτός ἐστιν δν εἶπες;

553. Notice the Greek idiom (also usual in French and German) by which the present is used with an adv. of time, where the English uses the perfect. Translate: 'and certainly heretofore, at least, I have not asked (lit. 'do not ask') nor sought to know.' G. 200, N. 4.

554. *δοσ'* ἐθέλησθα [*δ' ἂν ἐθέλῃς*].

555. *δεῖδοικα*: the first syllable lengthened in compensation for a digamma no longer written = *δέδφοικα* (see on v. 33).

558. *τῇ σ' ὅτω κατανεύσαι*: 'I think that thou didst confirm to her by nod.'

559. *τιμήσης*: for subj., G. 216, H. 881. — *πολλὰς* [*πολλούς*]: notice synizesis.

561. *δαιμονίη, αἰεὶ μὲν δτεαί*: 'Perverse, 'tis always "I think."' *δαιμονίη* (adj. from *δαίμων*): lit. 'under influence of a god'; generally, though not always, in bad sense, 'infatuated,' 'miserable.' — Notice variation in quantity between *δτεαί*, v. 558, and *δτεαί*. Notice also the musical, flowing sound of this verse, made so by its many vowels.

562. *ἀπὸ θυμοῦ*: prepositional phrase used in the predicate as equivalent to adj. *ἀποθύμιος*.

564. *τοῦτ'*: 'this,' *i.e.* my present course of conduct. — *ἐμοὶ μάλλιν φῶλον εἶναι*: *i.e.* it will be because I choose to have it so. In this passage we have a striking example of anthropomorphism; the gods are depicted simply as stronger men. Zeus is an angry husband vexed at his wife's inquisitiveness and provoked thereby to arbitrariness.

566. *χραίσμωσιν*: construed with acc. *λόντα* (*sc. ἐμέ*) and dat. of advantage *τοῖ* (*σοι*); translate: 'keep me off from (lit. for) you,' *i.e.* 'avail against my assault.'

567. *ἐφέλω* [*ἐφῶ*]: 2 aor. subj. from *ἐφίημι*. — *ἀάπτους*: lit. 'not to be touched,' 'resistless.'

569. *καθήστο* [*ἐκέθητο*].

570. *ᾤχθησαν* [*ὀχθέω*]: 'were indignant' (*cf.* v. 517). — *Οὐρανῶνες*: orig. a possessive adj. from *Οὐρανός*. Translate: 'inhabitants of heaven.'

572. *ἐπὶ ἥρα φέρειν*: 'offer pleasing service'; *ἐπὶ* belongs with *φέρειν*, from which it is separated by tmesis.

573. *ἀνεκτά*: 'endurable,' properly verbal adj. from *ἀνέχομαι* (*cf.* v. 586).

574. *ἔνεκα θνητῶν*: 'in behalf of mortals,' with a certain contempt as contrasted with *ἐν θεοῖσι* (v. 575).

575. *κολῶν θλαύνετον*: 'raise (lit. 'drive') a din.'

576. *ἥδος*: (root *Fad-* of *ἄνδρα*, *ἥδύς*) shows the same loss of rough breathing as *ἄλτο* (v. 532). — *τὰ χερεῖνα* [*τὰ χείρνα*, *τὰ χείρῳ*]: euphemistic expression for 'discord among the gods.' The article (*τὰ*) appears here to be used exactly as is usual in Attic Greek.

577. *παράφημι*: 'talk over (to one's views),' 'advise' (*cf.* *παρέπρ*, v. 555).

579. *νεκείησι* [*νεικῇ*]. — *σὺν . . . παράξῃ*: 'confound.'

580. *εἴπερ γάρ κ' ἐθέλῃσι*: 'for suppose he choose!' The apodosis, 'he can do it,' or some equivalent expression, is suppressed (apostrophe, see on v. 135). — *δοτεροπότης*: noun formed directly from *δοτε-*

ροή, 'lightning,' by the suffix -της denoting the actor. Cf., in meaning, Lat. *fulminator*.

581. ἐξ ἰδών: 'from the places where we sit' (i.e. from our abodes), as in v. 534; the word for 'seat' is ἰδρα, not ἰδος.

582. καθάπτεσθαι: 'approach,' 'address;' for inf. used like inv., cf. v. 20.

583. Ὀας [Ὀεως].

585. δέπας ἀμφικύπελλον: adj. usually explained as describing a cup of hour-glass shape, the base of which may be used as bowl. No such forms are found, however, among ancient cups which have come down to us, and Schliemann has suggested that ἀμφι- may refer to the two handles, one on each side. He would translate 'two-handled,' or perh. 'two-mouthed.'

586. τέταθι: 2 pf. inv. from theme τλα-, G. 124, H. 492 D, 10. This inv. with ἀνάσχειο may be translated, 'Patience! and bear up, lest,' etc.

587. ἐν ὀφθαλμοῖσι: 'in my sight,' 'before my eyes.'

588. For force of περ in this verse, as in vv. 577 and 586, see on v. 131.

589. χραίσμεν τι: 'to ward off anything' (from you, sc. σοι). This is the same construction as that in v. 28, but different from that in v. 566. — ἀντιφέρειν: 'to cope with,' lit. 'to bear one's self against;' the infin. depends upon the adj. ἀργαλέος.

591. τεταγών: redupl. 2 aor. ptc. of a defective verb, the theme of which, ταγ-, is probably the same as of Lat. *ta(n)go*, Eng. *touch*(?)

592. φερόμην: 'I flew,' lit. 'was carried along.'

593. κάππεσον: by apocope and assimilation from κατέπεσον. — ἐν ἡν [ἐν ἡν]. Lemnos was the dearest of all lands to Hephaistos (Odyssey, θ 284). The extinct volcano, Mosychlos, explains the association of Hephaistos with this island.

594. Σίντιες (σίνομαι, 'injure'): name of marauding tribe, early inhabitants of Lemnos.

596. παῖδός ἔδεξάτο χερσί: may be translated: 'took from her son in her hand;' but a better rendering is: 'received at the hand of her son,' cf. B 186. Thus χερὶ παῖδός is simply a fuller expression for παιδί: 'at the hand of her son,' instead of 'from her son.'

597. ἐνδεξία: adv. acc., passing 'towards the right.'

598. φένοχαι: the orig. meaning of the verb has been so far extended that it means 'was pouring nectar,' instead of 'was pouring wine;' cf. the Engl. expression 'brass andirons.'

599. ἐνάρτο: syncop. 2 aor. with intrans. signif. from ὀρνυμι.

600. ποιπνύοντα: intensive form from theme πνυ- (pres. πνέω) with a strong reduplication-syllable, ποι-.

602. δαιτὸς ἔσσης: see on v. 468.

604. ἀμειβόμεναι: 'answering one another,' 'responsively.'

605. αὐτὰρ : correlative to μέν, v. 601. — κατέδυ λαμπρὸν φάος ἡλίου : 'the sun's bright light sank.'

606. κακkelovtes : by apocope and assimilation from κατακείοντες, ptc. of κατακείω, a parallel form to κατάνκειμαι, but which has taken on a future sense. Translate : 'to lie down to rest.'

607. ἀμφιγυῖας (ἀμφί and γυῖον) : 'strong alike in either arm,' — appropriate epithet of Hephaistos, as indicating that he was ambidextrous, i.e. able to use one hand as well as the other.

608. ἰδυίησι πραπίδεσσι [ειδυίαις φρεσίν] : 'with wise mind.'

610. κοιμᾶθ' : 'was wont to rest.' — ὅτε ἱκάνοι : opt. in temporal clause implying a general condition referring to past time.

611. χρυσόθρονος : articles of use or ornament of the Olympian deities are ordinarily represented as of gold.

BOOK SECOND.



Βήτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.

Beta the Dream and Synod cites; and catalogues the Naval Knights.

1. Translate *θεοί* and *ἀνέρες* as appositives of *ἄλλοι*: 'others, both gods and heroes.' — *ἵππο-κορυσταί*: lit. 'equipped with horses,' *i.e.*, as horses were used in war only to draw chariots, 'fighting from chariots.'

2. *παννύχιοι*: adj. translated as adv., see on A 424. — *οὐκ ἔχε*: 'did not hold fast,' *i.e.* his sleep did not continue unbroken throughout the entire night (*cf.* A 611).

4. *τιμήσῃ*: deliberative subjunctive, not changed to opt. as it might naturally have been after the secondary tense, [*ἐ*]μερμήριζε. Zeus's question in the direct form would have been: *πῶς τιμήσω*; 'How can I honor?' G. 256, H. 866, 3. — *πολλὰς* [*πολλούς*]: synzesis.

5. *ἦδε*: subject of *φαίνεται* anticipating the inf. *ἐπιπέμψαι*, but attracted from ntr. to fem. by the pred. noun *βουλῇ*.

6. *οἶλον* (*δλλυμι*): 'baleful.'

7 = A 201.

8. *βάσκ' ἴθι*: 'Up! go!' *βάσκε* refers more to the start, *ἴθι* to the goal.

10. *μάλ' ἀτρεκέως*: 'very exactly.' *τρεκ-*, the radical syllable of *ἀ-τρεκ-έως*, is identical with *torg-*, the radical syllable of *torgueo*. Thus the adv. means, 'not twisted (from the truth),' 'unswervingly.' — *ἀγορευόμεν*: inf. for inv.

11. *ἔ* [*αὐτόν*]. — *κάρη κομόωντες*: 'letting the hair grow long,' a mark of free-born Greeks, in distinction from Orientals, who shaved their heads. *κάρη* is acc. of specification.

12. *πανσυδίῃ* (*σεύω*): 'with all haste.' — *πόλιν εὐρύγυιαν*: *i.e.* Troy.

13. *οὐ γὰρ ἔτι* [*οὐκέτι γάρ*]. — *ἀμφὶς φράζονται*: 'are diversely minded.'

14. *ἐπέγναμψεν λισσομένη*: 'hath bent them by her prayers (*λισσομένη*) to her wish (*ἐπι*),' *cf.* Lat. *precibus inflexit*.

15. *ἐφάπται* (3 sg. pf. pass. from *ἄπτω*): lit. 'are fastened to,' *i.e.* 'hang over,' 'impend upon.'

19. ἀμβρόσιος: compounded of ἀ priv. and the stem of βροτός, which is μορ-, μορ-, identical with that of Lat. *mor-ior*, β being a strengthening letter, before which μ disappears if initial. Hence βροτός, not μβροτός, but ἔμβροτος. G. 14, N. 1. See also Sketch of Dialect, § 7, 3. — κέχυτο: plupf. from χέω.

20. Νηληϊή [Νηλείη]: the adj. is here the precise equivalent of a poss. gen. Νηλέως.

21. γερόντων: What is the partitive word upon which this gen. of the whole depends? It might seem natural to answer μάλιστα, but a little thought will suggest that the word denoting the part must be of the same gender, and usually the same part of speech, as the gen. of the whole. Here the partitive word is τόν [όν].

22. μιν: connect with προσέφη. — ἐιστάμενος: 'having likened himself to.' The form is aor. ptc. midd. from εἶδομαι, and the dat. τῷ depends upon it. For ε prefixed, see on A 306.

23. Verses 23-25 will be found easy to turn into English hexameters; see Essay on Scanning, § 8. For a Lat. version, cf. Verg. Aen. IV, 560, *Nate dea, potes hoc sub casu ducere somnos?* Cf. also Silvius Italicus, iii. 172, *Turpe duci, somno totam consumere noctem.*

24. παννύχιον: see on v. 2.

25. ἐπιτετράφαται [ἐπιτετραμμένοι εἰσι]: 3 pl. pf. pass. from τρέπω.

26. ἐμέθεν [ἐμοῦ]. — ξύνεις (2 aor. inv. from συνίημι): lit. 'put together,' hence 'apply the mind to any object,' 'perceive,' 'hearken.' Here it takes the gen. ἐμέθεν as a word of mental action, see on A 273. G. 171, 2, H. 742. — ὅδ [γάρ]: for parataxis, see on A 5.

28-32 = 11-15.

34. μελίφρων: 'honey-hearted,' i.e. 'whose heart's core (φρήν) is honey.' — ἀνρή [ἀνρ]: 2 aor. subj. from ἀνίημι.

35. ἀπεβήστρο [ἀπέβη]: see on A 428.

36. τά: cognate acc. with φρονέοντα: 'pondering those thoughts.' — ἐμῶν: notice ntr. pl. subj. with pl. verb. This is not uncommon in Hom., but a special reason for the pl. may here be found, in that there would have been a certain ambiguity had the sing. ἐμελλε been employed. It would then have been possible to read, 'which he was not destined to accomplish;' whereas the translation is, 'which were not destined to be accomplished.'

37. φη: lit. 'he said,' i.e. 'he hoped,' 'he expected.' All long monosyllabic verbal forms in Hom. have the circumflex accent (cf. Sketch of Dialect, § 15, 1).

38. ἦδη [ἦδει], ἔργα: to both these words belongs initial F, hence the hiatus before each is only apparent. — The inferential particle βα (ἔβα) hints at the knowledge which the reader (hearer) possesses of the subsequent course of the war. It may be translated with δ: 'which, alas!' Cf. ὅν βα in v. 21: 'whom, of course.'

39. Notice not only that *ἐπὶ* and *θήσειν* are written separately in this verse, but also that the prep. follows its verb. The verb is the same which was employed in Thetis's prayer, A 509. — γάρ: a lengthened in the thesis by the ictus.

40. διὰ τῶν μάχων: 'throughout the conflicts; ' διὰ is local, not causal.

41. ἔγρετο (sync. 2 aor. from ἐγείρω, 'arouse'): 'he awoke.' — θεῖη δμῳή: 'a divine voice.' — ἀμφέχυτο (χέω): 'shed itself about him,' i.e. 'rang in his ears.'

42. Verses 42-46 are interesting as describing how the Homeric hero dresses himself. He sleeps, it appears, without clothing upon his body. — ὀρθωθείς: reflexive, 'having raised himself upright.' — μαλακόν (cf. Lat. *mollis*): 'soft; ' the tunic was of wool.

43. Notice the force of midd. voice in βάλλετο, 'put on his; ' also in ἐδῆσατο, βάλετο, εἴλετο in follg. vv. Notice the lengthening of a final short vowel in δέ, v. 43, and ὅπό, v. 44, before follg. liquid, which was, doubtless, doubled in pronunciation. These vowels both stand in the accented part of the foot, which fact, alone, would account for their quantity.

45. ἀργυρόηλον: 'with silver-studded hilt.'

46. ἀφθιτον δαί: 'ever-abiding,' both as the work of Hephaistos, and as conferred for a perpetual possession on the house of Pelops (cf. v. 101).

48. Ἦώς [Ἦως]. — προσεβήσετο: 'came to.'

49. Ζηὶ φῶς ἐρέουσα [Διὶ φῶς ἐρούσα]: 'to tell the light to Zeus,' i.e. 'to announce the day.'

50. κηρύκεσσι κέλευσαι: κέλευω in Attic Greek always takes the acc.

52. οἱ μὲν, sc. κήρυκες. τοὶ (= οἱ) δέ, sc. Ἀχαιοί.

53. ἔει [καθέζετο]: 'was holding its sitting.'

54. Νεστορέη: adj. is equivalent to Νέστορος, the gen. sing. of noun, i.e., 'the Nestorian ship' equals 'the ship of Nestor.' βασιλῆος is ap- positive of the Νέστορος thus implied (see on v. 20). For Nestor, the wise king of Pylos, see A 247 follg. — Πυλολιγνέος: compound of Πύλοι, locative case of Πύλος, and stem γεν-.

55. πυκνὴν ἡρτύνετο βουλήν: *callidum struebat consilium*. The essen- tial idea of πυκνός is 'firm; ' hence 'sound,' 'wise.'

56. κλῦτε: 2 aor. inv. — ἐνύπνιον: best taken as adv. acc. limiting ἦλθον, 'in my sleep.' — διὰ νύκτα: 'through the night,' not necessarily all night, but implying a protracted vision (see on v. 40).

57. μάλιστα ἀγγίστα: lit. 'most nearest,' a double superlative.

58. εἶδος τε μέγεθος τε φυὴν τε: 'appearance, size, and form.' εἶδος refers more to the exterior semblance; φυή means lit. 'growth,' 'build.'

59. μὲ προσέειπεν: compounds of φημί and εἶπον with πρὸς always take the acc., not the dat., of the person addressed (cf. A 84).

60-70 = 23-33. Notice that messages are repeated in Hom. in exact- ly the form in which they were first given.

71. ἀποπτάμενος: 2 aor. ptc. of πέτομαι, the theme of which appears in three forms: πετ-, πτε-, πτα-.

72. θωρήξομεν: aor. subj. For form, see on A 141; for mood, see on A 67.

73. ἡ θέμις ἐστίν: 'as is right.' The antecedent of the rel. pron. is the idea contained in πειρήσομαι, but the rel. is fem. instead of ntr. on account of the influence of the pred. noun θέμις (see on v. 5).

74. σὺν νηυσί: 'with the ships,' which are thought of as being taken along like companions.. — πολυκλήϊσι: 'with many rowlocks.' The κληῖς [κλείς], Lat. *clavis*, was a hook used in pushing open the bolt of a door. Then, from the resemblance of this rude 'key' to a rowlock, it comes to mean 'rowlock.'

75. ἐρητεύειν: inf. for imv. — ἄλλοθεν ἄλλος: 'one from one point, another from another,' i.e. 'from many different points.'

76. τοῖσι δ' ἀνέστη: see on A 56.

77. ἡμαθόεντος: gen. from ἡ[ἀ]μαθόεις.

78. This and the follg. verse are conventional formulae, always followed by a speech.

80. ἐνισπεν: unaugm. 2 aor. from ἐν(ν)έπω = ἐν-σέπω from theme σπ-, 'tell' (see on v. 484). Observe the lack of correspondence between the protasis and apodosis, — the one of the 2d, the other of the 4th, form.

81. νοσφιζόμεθα: 'hold ourselves aloof,' 'turn away.'

82. Cf. A 91.

84. Nestor, usually prolix in his speeches, is here a model of brevity. He closes his speech with the exhortation already used by Agamemnon, ἀλλ' ἄγετε, and hastens from the council of chiefs to the popular assembly.

85. Notice the force of the prep. in ἐπ-έστησαν: 'rose up at his word.'

86. ἐπεσσεύοντο: 'were hurrying to the spot.'

87. ἥτε [ὥσπερ]. — ἔθνεα: 'swarms.' — εἰσι: lit. 'go,' i.e. 'fly.' εἶμι has freq. the pres. signif. in Hom. esp. in comparisons. The thrice-recurring termination -ων in this and in the follg. verse has been thought to suggest the hum of bees.

89. βοτρυδόν (βοτρός, 'bunch of grapes'): 'like clusters,' 'in clusters.' The adv. suffix -δον (or -δην) denotes the manner of an action. — ἐπ' ἀνθεσι: 'over the flowers;' the thought is of locality, not of motion.

90. πεποτήσθαι [πεπότηνται]: pf. pass. from ποτίζομαι.

91. τῶν [τούτων]: the article has not only demonstrative force, but is emphatic, 'of these.' — ἀπο: follows its case, and hence suffers anastrophe. G. 191, 3, N. 5, H. 109 a; Sketch of Dialect, § 6.

92. ἡϊόνος (nom. ἡϊόν or ἡών) — βαθέης: lit., 'deep' shore, i.e. 'deep' as extending far into the land, 'concave,' 'hollow.' Others translate 'low-lying.' — ἐστιχόωντο (στιχόομαι): 'were advancing.' For assimilation, see Sketch of Dialect, § 18, 1.

93. *λαδόν* (τλη, 'troop'): see on v. 90; the special point of comparison lies in the word *δεδήει* (2 plupf. from *δαίω*): 'was ablaze,' 'spread like wild-fire.' — *ῥσσα*: 'Rumor' is called *Διὸς ἄγγελος* (v. 94) because so mysterious in its origin: it cannot be traced to any man; hence must have come from Zeus.

94. *ἀγρόντο*: 2 aor. midd. from *ἀγείρω*.

95. *τετρήχει* (unaugm. plupf. from *θράσσω* = *ταράσσω*, theme *ταραχ*-, shortened to *τραχ*-): 'had been confused,' 'was in an uproar.'

97. *βοδώντες ἐρήτυον*: 'by their shouts were trying to restrain.'

98. *εἴποτε σχοίαι* [*σχοῖντο*]: 'on the chance that they would restrain themselves from.' See on A 67.

99. *ἐρήτυθεν* (cf. *ἤγερθεν*, A 57): 'were held back,' *i.e.* kept in order. — *καθ' ἕδρας*: 'along the benches.'

101. *κάμει τεύχων*: 'wrought with art,' lit. 'grew weary in making.' Vv. 101-108 represent figuratively how Agamemnon received his commission and prerogatives from Zeus. The scepter was prepared, by the special direction of Zeus, by Hephaistos; it was sent by Zeus's envoy Hermes to Pelops, the founder of Agamemnon's house, and regularly descended to the hero himself.

103. *διακτόρῃ ἀργεῖφόντῃ*: 'the guide Argeiphontes.' Hermes is called *διάκτορος* (*δι-άγω*) as 'guide' of the souls of the departed to the lower world. It seems better to transfer into English as a proper name the word *ἀργεῖφόντης* (supposed to be a compound of *ἀργεῖ*—probably a locative case from the root *ἀργ*-, which appears in *ἀργός*, *ἄργυρος*—and *φαίνω*): lit. 'he who appears in brightness,' which may refer to the swiftness of his motion (light being associated with swiftness), or to the succor (light) which he brings. The story of how Hermes slew the hundred-eyed Argos, whom Hera had set to watch Io, is a later myth, and there seems to be no warrant for the translation, 'slayer of Argos,' which is given in some dictionaries.

106. *πολύαρνι*: heteroclite dat.; the only nom. is *πολύαρνος*.

107. *Θυέστ'* (ἄ): for *Θυέστης* (see Sketch of Dialect, § 10, 2). — *φορῆναι* [*φορεῖν*]: this anomalous form is a pres. inf.; a longer form, *φορήμεναι*, also occurs. Like *ἀνάσσειν* in follg. verse, the inf. denotes purpose, with a mingled idea of result. G. 265, H. 951.

108. *Ἀργεῖ παντί*: be king 'for all Argos.' Argos is here used for all that territory over which Agamemnon bore sway, *i.e.* most of the Peloponnesus.

109. *τῷ* (*σκήπτρῳ*): 'upon this,' lit. 'with this,' dat. of means. The possession of the scepter, it will be remembered (cf. A 245), gave him who held it the right to speak.

111. *μέγα*: adv. acc. — *ἐνέδησε*: 'involved,' 'entangled.' Agamemnon, like men in all times, blames the gods for his mistakes. — *ἄτη βαρεία*: 'grievous infatuation.'

112. *σχέτλιος* (*ἔχω*): lit. 'holding fast to his purpose;' here, 'relentless.' — *κατένευσεν*: see on A 514, 527.

113. *ἐκπέρσαντ'*: what vowel has been elided? — *ἀπονέεσθαι*: the *α* of the first syllable is used as long. Cf. *Ἀπόλλωνα*, A 14, 21.

115. *δυσκλέα* [*δυσκλεᾶ*]: the full form is *δυσκλεῖα*, and one *ε* is allowed to drop out instead of being contracted with follg. *α*. — *ἐπεὶ ἔλεσα*: *ἐπεὶ* is both temporal and causal. *ἔλεσα* = Lat. *perdidi*.

116. *μῆλλαι φῖλον εἶναι*: see on A 564.

117. *πολλάων πολλῶν* [*πολλῶν πόλεων*].

118. *τοῦ γὰρ κράτος*: 'for his might.' See on A 509.

119. *καὶ ἔσσομένοισι πυνθέσθαι*: 'even for posterity to learn of.' For dat., G. 184, 5, H. 771.

120. *μὰψ οὐτῶ*: 'thus vainly.'

121. *ἄπρηκτον* [*ἄπρακτον*]: 'fruitlessly.'

122. *ἀνδράσι*: dat. after *πολεμίζειν*, as after *πολεμέω* and *μάχομαι*, G. 186, N. 1, H. 772. — *πέφανται*: 3 sg. pf. pass. from *φαίνω*.

124. *δρῖα πιστὰ ταμόντες*: lit. 'having slain oath-sacrifices to be depended upon,' i.e. 'having concluded a firm alliance by sacrifice.'

125. *δοσοὶ ἔσι* [*δοσοὶ εἰσι*].

126. *διακοσμηθῆμεν*: 'should arrange ourselves.' The verb might have stood in the inf. dependent upon *ἐθέλομεν* as in vv. 124, 125.

127. *ἐκαστον*: v. l. *ἐκαστοι*, which makes equally good sense.

128. *δενόλατο* [*δέοντο*]: a primitive way of saying that the Greeks more than tenfold outnumbered the Trojans. It is a mistake to suppose that brevity of speech comes early and naturally; it comes rather late, and often only as the result of study.

129. *πλέας* = *πλέοντας* [*πλέους*]: perhaps, after the loss of *ν* from *πλέοντας*, the *ο* was lost instead of being irregularly contracted with follg. *α* into *ου*, as in Attic.

130. *πτόλιν*: *τ* has been called a parasitic letter; it is supposed to have been developed, in vulgar pronunciation, in *πόλις* and *πόλεμος* and it was found convenient in poetry to retain it.

131. *ἄνδρες* stands as appositive to *ἐπικούροι*: 'allies, spear-brandishing chiefs.'

132. *πλάζουσι*: lit. 'cause to wander,' i.e. baffle in the purpose of capturing Troy. — *εἰώσω* [*εἰώσι*]: 3 pl. pres. indic. of *εἴδω*.

134. *βεβάσσι* (3 pl. 2 pf. from *βαίνω*) [*βεβᾶσι*]: 'are gone.' — *Διὸς ἐνιαυτοί*: 'years of Zeus;' for he determines their number and with what they shall be filled.

135. *δοῦρα*: 'timbers.' For the form *δοῦρα* for *δορυ-α*, see on A 407. — *λάλυνται*: the Attic usage of ntr. pl. with sing. verb is here not observed (cf. v. 36).

136. *πον*: 'methinks,' as in A 178.

137. *εἰατ'* [*ἦνται*]: cf. A 239. — *ποτιδέγμεναι* [*προσδεγόμεναι*]: 'ex-

pecting.' The form is syncop. 2 aor. ptc. (*cf.* *δέχθαι*, A 23). — *ἄμμι*: see on A 384.

138. *αὐτως*: see on A 133; *cf.* also v. 342. — *ἀκράαντον* [*ἄκραντον*] (*ἄ* priv. and *κραίνω*).

141. *οὐ γὰρ ἔτι αἰρήσομεν*: lit. 'we shall no longer take,' *i.e.* 'there is no longer hope of our taking.'

142. *τοιοῖσι*: dat. of interest loosely connected with the whole sentence. G. 184, 3, N. 4, H. 767.

143. *μετὰ πληθύν*: usually *μετὰ* with acc. means 'to the midst of,' 'after.' Here *μετὰ* means 'throughout.'

145. *πόντου* is the specific word; *θαλάσσης*, the generic. Instead of taking *πόντου* as appositive of *θαλάσσης*, each word may be joined separately with *κύματα*. Thus *θαλάσσης* would have the same force as *θαλάσσινα*: 'sea-waves of the Ikarian deep.' The Ikarian sea was near the island Ikaria, west of Samos. Daidalos was said to have escaped from Crete, with his son Ikaros, by means of wings made of feathers united by wax; but Ikaros flew too near the sun, the wax was melted, and he was drowned in the sea to which he gave his name.

146. *ἄρορ* [*ἄρρε*]: 2 aor. of *ἄρνωμι* with act. signif.

147. *ὅτε κινήσῃ* [*ὅταν κινήσῃ*]. — *Ζέφυρος*: a boisterous (not gentle) wind to those living on the east side of the Aegean, as all can testify who have felt at Smyrna the afternoon sea-breeze, there called Bates (modern Greek *Μβάτης* = *Ἐμβάτης*: 'In-comer'). — *βαθὺ λήϊον*: 'high-standing' (lit. 'deep') grain.'

148. *λαβρός*: adj. with adv. force. — *ἐπὶ τ' ἡμῶι* (*sc.* as subj. *λήϊον*): 'and it (the standing crop) bows before the blast (*ἐπὶ sc. Ζεφύρῳ*) with its ears.' — *ἄσταχύεσσιν* (nom. *ἄσταχυς*): dat. of means.

149. *ἀλαλητῷ*: 'with a cheer.'

150. *νῆας ἐπ'* [*ἐπὶ ναῦς*] (acc. pl.): no anastrophe because vowel is elided (Sketch of Dialect, § 6).

151. *ἵστατο ἀειρομένη*: 'rose and stood in the air.'

152. *ἄλλα διὰν*: *διος* is one of Hom.'s habitual epithets. Other words to which *διος* is freq. applied are: the earth, rivers, and certain ancient towns.

153. *οὐρούς*: 'trenches' in which the ships were drawn to the sea.

154. *ιεμένων* (pres. midd. ptc. from *ἵημι*): lit. 'sending themselves along,' *i.e.* 'hurrying.' The hiatus between *οἴκαδε* and *ιεμένων* is only apparent, since *ἵημι* began with a consonant (represented by rough breathing).

155. *ὑπέρμορα*: acc. pl. of adj. used as adv., lit. 'beyond fate,' *i.e.* 'contrary to fate.' — *ἐνθα κεν ἐτύχθη (τεύχῳ)*: 'then would have been brought to pass.'

156. *προσ-έειπεν*: separation of *πρὸς* from *εἶπεν* not common. See also on v. 59.

157. ἀτρυτώνη: either 'the impeller' (ἀτρύνω, as if ἀτρυτώνη) or 'indomitable' (ἀ priv. and τρώ 'wear').

159. ἐπὶ: here used of extension over, 'over the sea's broad back.'

160. κᾶδ [κατὰ]: apocope, and assimilation. — εὐχολήν: pred. acc. after καταλίποιεν, 'as a boast,' conveniently translated 'to glory over.'

162. ἐν Τροίῃ: 'in the plain of Troy.' — ἀπό: 'remote from.'

164. ἀγανοῖς: conventional epithet (see on A 202), is not particularly appropriate to Athena; it is much more appropriate to Odysseus, and may have been interpolated from v. 180. Notice two cases of apparent hiatus: φῶτα ἕκαστον, μηδὲ ξα, where an initial consonant has been lost. Notice, too, in νῆας ἄλαδε, v. 165, that the final syllable of νῆας is long by position, because ἄλαδε orig. began with σ (cf. Lat. sal).

165. Sc. Ἀχαιοὺς as subj. of ἐλκέμεν.

166. οὐδ' ἀπίθησε: 'did not fail to obey,' 'obeyed at once.' For explanation of litotes, see on A 220.

167. Cf. A 44.

169. ἀτάλαντον (compound of ἀ copulative = ἅμα and τάλαντον): 'of like weight with;' hence takes dat. as a word of likeness.

170. ἔστασθ' [ἐστῶτα].

171. κραδίην καὶ θυμόν: accusatives of the part, in apposition with μιν (cf. A 150). The coupling of the two nouns is also an example of Homeric fulness of expression.

175. ἐν . . . πεισόντες: 'having tumbled on board of,' with idea of confusion and fear.

176. κᾶδ δέ: see on v. 160.

182. Construe ὅπα as obj. of ξυνέηκε, yet cf. A 273, B 26.

183. βῆ δὲ θέιν: 'and he started to run.'

184. Ἰθακήσιος: the herald, like his master, was from Ithaka. For position and duties of herald, see on A 321. The ο in ἔς is long because οἱ has an orig. F. For dat. οἱ, see G. 186, H. 772.

186. οἱ: dat. of advantage, for he was going to use the scepter in Agamemnon's behalf. Translate: 'received at the hands of,' and cf. A 596.

188. κυχῆη: pres. opt. as if from κίχημι [κίχων]. See on A 26. The opt. is indefinite, a general condition being implied. G. 231, 225, H. 914 B.

189. ἐρηγέ-σα-σκ-ε (iterative aor. from ἐρηγύνω) παραστάς: 'would step up to and detain.'

190. Δαιμόνι: here used in a good sense, 'Good sir!' Below, v. 200, it has the bad sense, 'wretch' (see on A 561). — κακὸν ὥς (κακὸν ἵός): ὥς, as adv. of comparison, takes the accent when it follows the word which it would regularly precede. G. 29, N., H. 112 b. Sketch of Dialect, § 6, Rem.

194. Odysseus uses the same word which Agamemnon (v. 75) had used in announcing his intention; yet immediately after he puts himself in the

number of those who were not present in the council of chiefs to hear what Agamemnon said (οὐ πάντες ἀκούσαμεν).

195. μή τι βέβη: for this use of subj., ordinarily explained by ellipsis of a verb of fearing, see G. 218, N. 2, H. 837.

196, 197. 'For mighty is the wrath (or 'lofty is the thought') of a king 'fostered by Zeus, and his honor comes from Zeus, and Zeus the councillor loves him.' In v. 196 occurs an example of parataxis (see on A 5). — μηδένα: see A 508.

198. ὅσοι, ἀφ' ὧν: indef. opt. in a relative clause implying condition, the iterative aorists ἐλάσασκε, δομολήσασκε implying a number of single acts.

200. ἦσο: 2 sg. inv. from ἦμαι. — καὶ . . ἄκου: 'hear (now and henceforth, pres. inv.) others' words.'

201. σέ: does not lose its accent, i.e. is orthotone, not enclitic, because contrasted with οἱ.

202. ἀναρίθμους: precisely as we say 'of account.'

203. οὐ πως: *nullo modo*. — μὲν [μήν].

204. οὐκ ἀγαθὸν πολυκοιρανίη: 'a multitude of rulers is no good thing.' Notice the litotes; notice also in the gender of ἀγαθόν an example of the frequent use of a ntr. pred. adj. where the subj. is masc. or fem. Cf. in Lat. sentences like *triste lupus stabulis*: 'the wolf a grievous thing to the folds.' This verse expresses the demand often so strongly felt, and especially in times of violence, for one strong controlling hand. In the next verse, too, we have the idea of the Divine Prerogative which has been such a support of royalty. Cf. A 279.

205. ἀγκυλομήτεω: always pronounce the gen. ending -εω with synizesis.

206. This verse is weak and obscure in this connection, and was probably interpolated from I 99. A *varia lectio* for βουλήν is βασιλεύη: 'rule' for them, instead of 'plan' for them. No word is expressed to which σφίσι refers, but the word βασιλεύς implies 'subjects,' and for this word σφίσι stands. — σκήπτρον: the 'scepter,' the king's badge of power; θέμιστας (nom. sing. θέμις): the 'ordinances' which he lays down. The prose word for θέμιστες would be θεσμοί, Lat. *instituta*.

207. κοιρανῶν δίδω: 'as ruler was arranging,' κοιρανέων is ptc. nom. sing. For ἔπω, see on A 166.

208. For ἐπεσεύοντο and ἔπω, cf. vv. 86, 91.

209. πολυφλοίσβοιο: example of an onomatopoeic word, i.e. of a word which imitates, when spoken, the sound which it describes (cf. *σμαραγῆ*, v. 210).

210. αἰγιαλῷ: local dat. 'on a broad strand.'

211. ἐρήτυθεν: see on v. 99.

212. ἐκολῶα (κολῶα): 'was screaming,' 'was brawling,' cf. A 575.

213. ἀκοσμά τε πολλά τε: in Engl. we join both adjs. to the subst. without any intervening conj., 'many unbecoming words.'

214. μάψ: 'vainly,' and οὐ κατὰ κόσμον: 'not fitly,' seem to a certain extent similar ideas, so that it rather surprises us that they should be joined by an adversative conjunction, ἀτάρ (see on A 50). — ἐριζέμεναι [ἐρίζειν]: for inf. depending upon ἔπεια ᾖδῃ, see G. 265, N., H. 951.

215. One of the commonest ways of quarrel is with words; hence ἐριζέμεναι easily suggests λέγειν, on which ὅτι εἰσάιτο depends. — εἰσάιτο from εἰδομαι [δοκέω].

216. αἰσχίωτος: his ugliness of soul is left to be inferred from his ugliness of body. To the Greeks, that the first should be found in connection with the second would seem almost obvious. It has been remarked that Thersites impersonates all the qualities most opposed to the ideal of a hero. It should also be noticed that he is almost the only character taken from the common people who is portrayed with any detail in the Iliad. The heroes of the poem are the nobles (the διογενεῖς βασιλῆες). The audience was chiefly composed of nobles; the poet was in sympathy with his audience, and when he does introduce a man of the common people like Thersites, he makes him as hideous as he can (see on A 80). — ὑπὸ: 'under the walls of.'

217. ἔην [ῆν]. — ἑτερον πόδα: 'in one foot' (cf. Lat. *claudus altero pede*).

218. συνοχωκότε (συνέχω): ὄχωκα, peculiar pf. with Attic redupl. (and variation of vowel) for ὄκωχα. G. in Verb List, H. 508 D 16.

219. ἐπενήνοθε: an obscure form (probably a pf.) from uncertain present. Autenrieth connects it with the root of ἄνθος, 'flower,' and thus readily derives the meaning 'bloomed upon,' 'grew upon.'

220. μάλιστα ἐχθιστος: was 'most hateful to.' For another example of the double superlative, see on v. 57.

221. τὸ γὰρ νεικέεσκε [ἐνείκει]: the clause with γὰρ is a reason for the bitter hate (ἐχθιστος) which was felt for Thersites.

222. κεκληγώς: 2 pf. ptc. from κλάζω (stem κλαγγ-).

223. ἐκπάγλως: probably derived from ἐκ-πλήσσω (cf. ἐξεπλάγη, Xen. Anab. II. III. 1.).

224. μακρά: of cries that penetrate 'far,' i.e. 'piercingly,' 'loudly.'

225. τέο [τίνος]: for case, see on A 65. — δὴ αὐτ': synizesis. — χατίζας: derived from the root χα-, seen in χαίνω, 'gape,' χάος, 'void'; it takes the gen. as a word of want.

226. πλεῖται: in ordinary prose an adj. of Attic 2d decl. The interchange of forms πλεῖος and πλέως illustrates *metathesis quantitatis*.

228. δίδομεν: Thersites is as great a braggart as he is coward. Notice that the use of the subj. εἶτ' ἂν [δταν] ἔλωμεν in the temporal clause containing a general condition marks δίδομεν as prs. and not ipf.

229. ἐπιδύειαι [ἐπιδέρη]. — κέ τις οἴσει: for use of κε [ἂν] with fut indic., see on A 137.

231. δήσας ἀγάγω: 'shall have bound and led captive.'

233. *κατέλχαι*: for form, *cf.* A 141; the use of the mood suggests the subj. of purpose common in relative clauses in Latin, but not a prose-Greek construction. It is exactly parallel, in connection, to *μίσγειαι*, and may be translated as if we had *ἵνα κατέλχαι*. — *οὐ μὲν* [*οὐ μὴν*].

234. *κακῶν*: gen. after *ἐπιβασκόμεν* in the sense of 'bring into contact with.' G. 170, 2, H. 751.

235. *ὀλέγχεα*: lit. 'reproaches,' *i.e.* objects of reproach.

236. *πῶρ*: 'by all means.' — *ἔωμεν* (*ἔδω*): 'let us leave.'

237. *γῆρα πεσόμεν*: 'digest his gifts of honor,' *i.e.* see how much good they will do him without our support.

238. *χῆμαίς* [*καὶ ἡμαίς*]: 'we also,' as well as Achilles.

239. *ὅς καὶ Ἀχιλλῆα ἠτίμησεν*: 'for he also insulted Achilles;' a causal idea here underlies the relative clause. — *ἔο* [*οὐδ* = *αὐτοῦ*]: notice the lengthening of the vowel (*ἔο*) before a liquid (see on A 394).

240 = A 356.

241. Thersites has not a whit more affection for Achilles than for Agamemnon. He finds in the indignities heaped upon Achilles convenient additional charges against Agamemnon, but he cannot leave Achilles without a thrust at him. — *οὐ χόλος φρεσίν*: 'he has no wrath in his heart.' — *μεθήμεν*: adj. instead of a subst. *μεθημοσύνη*: 'remissness,' which would have been in exact contrast with *χόλος*.

242. *λωβήσαιο*: Thersites uses the very words uttered by Achilles, A 232.

244. *παρίστατο*: 'was standing by his side.'

245. *ἐνίπαυε*: contrast the tense with that of *παρίστατο*: 'broke out in reproof.' The form is one of two (only) instances of a very peculiar reduplication in 2 aor. The theme of *ἐνίπτω* is *ἐνιπ-*; the redupl. is the syllable *-απ* affixed to the theme. The other instance is *ἐρύκακον*, 2 aor from *ἐρυκάνω* (stem *ἐρυκ-*). See Sketch of Dialect, § 15, 2.

246. *ἀκριτόμυθε*: *cf.* *ἀμετροεπής*, v. 212.

247. *μηδ' ἔθελ'*: 'and undertake not,' 'and venture not.'

248. *χαρειώτερον* [*χείρονα*]: comp. of *κακός*.

249. *ὅσσοι*: in order to connect naturally with what precedes, a gen. of the whole, *e.g.* *πάντων*, must be supplied, dependent upon *ἄλλον*.

250. The potential opt. in this and follg. v. is equivalent to a mild inv.

251. *νόστον φυλάττοις*: lit. 'watch the return,' *i.e.* watch that one fail not of it. *Cf.* in French, *garder le retour*.

253. *εὐ ἢ κακῶς νοστήσομεν*: freely, 'whether our return shall be to our advantage, or to our hurt;' it should be entered upon, accordingly, with deliberation. The weakness and repetition of vv. 254-256 suggest that they are justly bracketed as interpolation.

255. *ἦσαι*: in colloquial sense, not of actual sitting posture, for he does not sit down until v. 268 (*cf.* also vv. 211, 212), but of his avoid-

ance of any laborious occupation which would leave him less free to scatter his abuse on every side.

257. τὸ δὲ καί: 'and this also.' — τετελεσμένον ἔσται [τελεσθήσεται].

258. ἀφραίνοντα (ἀ priv. and φρήν): 'talking folly.' — κικήσομαι: see on A 141. — ὣς γύ περ ὤδε: ὤδε is antecedent of ὅσπερ: 'in this way just as now.'

259. Ὀδυσῆι, ἄμοισι: apposition of part to whole. Ὀδυσῆι is simply a more emphatic ἐμοί. — ἐπαίη: opt. of desire.

260. μῆδὲ κεκλημένος εἶην: 'and may I not be called,' i.e. 'may I no longer be.'

261. Take σε and εἴματα as double acc. after ἀποδύσω. G. 164, H. 724.

262. τὰ τ': see on A 86; see also Sketch of Dialect, § 14 *ad finem*. — αἰδῶ: acc. sing. from αἰδέσθαι. G. 55, N. 1, H. 196.

264. Connect ἀγορήθεν [ἐξ ἀγορᾶς] with ἀφήσω (ἀφήμι): 'shall smite and drive you with unseemly blows from the assembly to the ships.' If πλληγῆσιν belonged with πεπληγῶς, it would probably stand as cogn. acc.

266. The stroke took effect on both shoulders and on the portion of the back lying between (and below) them, i.e. μετὰφρενον.

268. σκήπτρου ὑπο χρυσέου: exactly as we say 'under the stroke;' ὑπό being both local and causal.

269. ἀχρεῖον ἰδῶν: lit. 'looking uselessly,' i.e. casting silly looks about.

270. ἀχνύμενοι: 'grieved,' probably because of their desire to return. — ἡδύ: 'merrily.'

271. τις εἵπεσκεν: for iterative aor. see on A 490. τις: 'many a one.' The indefinite pron. as here used is said by Gladstone to represent public opinion in Homer (cf. Δ 81).

272. ὦ πόποι: for accent of ὦ and meaning of πόποι, see on A 254. πόποι is used only here of pleasant surprise. — δῆ [ῆδη]: see on A 61.

274. τόδε is acc. of the object; ἄριστον, of the predicate. Translate: 'this is by far the best thing which he has wrought.'

275. ἔπεσ-βόλον: lit. 'one who throws about words.' — ἔσχ' ἀγορᾶν: 'restrained from his speeches' (see on v. 239).

276. θῆν: gives ironical turn to the sentence. — πάλιν αὖτις: 'back again.' For similar doubling of words of nearly similar sense, cf. δεύτερον αὖτις. — ἀνήσει: fut of ἀνέμω.

278. φάσαν ἢ πληθὺς: collective noun with pl. verb. — ἀνὰ . . . ἕστη: Odysseus, it seems, had taken his seat after chastising Thersites. The epithet πτολίπορθος (for πτολί- see on v. 133) is appropriate to Odysseus from the special share which he had, through the device of the wooden horse, in the reduction of Troy, a story not related, however, in the Iliad.

279. παρά: adv. 'by his side.'

280. ἀνάγει: plupf. with signif. of ipf.

281. πρῶτοί τε καὶ ὕστατοι: 'those in the first and the last ranks,' 'nearest and remotest.'

284. νῦν δὲ: 'now as it appears.'

285. ἀλέχιστον: superlative in -ιστος formed from noun ἄλεχος (see on A 325). — θέμεναι [θεῖναι]. — βροτοῖσι: dat. of the person *in whose view* anything has a certain character. G. 184, 3, N. 2, H. 771. — μάρτυροισι: see on A 250.

286. ἥνπερ ὑπέσταν [-έστησαν]: 'which they assumed.' 'Standing under' a promise is really as natural a metaphor for pledging one's self to it as 'assuming,' lit. 'taking to one's self.' ἥνπερ is a kind of cognate acc., for ὑπέσταν is equivalent to ὑπέσχοντο.

287. ἐνθάδ' ἐτι στείχοντες: 'while still on the way hither.' — Ἄργεος: used as in A 30 for the whole region about Argolis, whence most of the Achaians came.

288 = 113.

289. ὅσπερ: regularly in Hom. equals ὅσπερ or ὅς, τε having no appreciable force. See on A 86.

290. δδύρονται νέεσθαι: it is only by an extension of the orig. meaning of δδύρονται that it can take the inf. of the purport of the lament. The verb comes to mean: 'express by tears their desire.'

291. The course of thought vv. 291-300 may be thus outlined: The case of the Achaians is hard; 't is hard enough (πόνος) to make one return wearied out. For even a month's absence from wife in stormy seas is painful; how much more a nine years' absence. There is then no occasion to blame the Achaians; but still it must be remembered that, hard as is the case where so much has been borne and the object not gained, yet honor forbids a return empty-handed; hence the closing exhortation: 'Bear up yet a while, friends!'

292. ἀπό: 'away from' (see on v. 178). There is no elision because of the orig. *F* in foll. word.

293. σὺν: i.e. 'on board of' (see on v. 74).

294. ὃν περ ἀλέωσι [ὃν ἂν εἰλώσι]: subj. in conditional relative clause after a primary tense: 'whomsoever the wintry gusts and rising sea confine in harbor.'

295. ἡμῖν μνημόντεσσι [μένουσι]: dat. in designation of time, 'as we remain here.' G. 184, 3, N. 1, H. 771 a.

298. νέεσθαι: sc. τινα as subject. — κενόν [κενόν]: cf. ἀδελφός and ἀδελφός.

299. δαδμεν: 2 aor. pass. subj. from theme δα-, 'learn,' of which δι-δα-σκω, 'teach,' is a pres. with causative signifi.

300. ἐπεόν: 'really.'

301. ἔστέ δέ: parataxis; we might have had ἐστὲ γάρ.

302. οὓς μὴ . . . φέρονται: 'as many as the death-fates have not swept away.' μὴ is used instead of οὐ because the antecedent of the relative is indefinite, which is the same as saying that a condition is implied. G. 231, H. 1021.

303. *χθιζά τε καὶ πρόϊ*: '(t) was but) the other day.' Notice that the Greek says 'yesterday *and* the day before,' instead of 'yesterday *or* the day before' (cf. *ἕνα καὶ δύο*, v. 346). Aulis was the Boeotian town on the Euboean Gulf where the Greek fleet assembled and was delayed by adverse winds, while on the point of sailing for Troy.

304. *ἡγερέθορον*: from Hom. pres. *ἡγερέθομαι*, formed from theme *ἀγερ-*. G. 119, 11, H. 494. Cf. v. 448.

305. *ἀμφὶ περί*: *ἀμφὶ* is adv. and *περί* prep. (cf. Engl. 'round about').

306. *τελήςσας*: probably best translated, 'bringing fulfilment' (see on A 315); old rendering, 'unblemished.'

307. *πλατανίστω* [*πλατάνω*]: the 'plane-tree,' not unlike our maple in appearance, grows especially by springs and along watercourses. — *ὄθεν ῥέει* [*ἐξ ἧς ῥρεῖ*].

308. *ἔνθα*: 'then,' carries back the thoughts to *χθιζά τε καὶ πρόϊ*. — *ἐπὶ*: with acc. denotes 'extension over' (cf. vv. 159, 299). — *δαφαινός*: 'blood-red.' It is compounded of *δα-* also *ζα-* [*διδ*] 'thoroughly' (cf. *per* with strengthening force as Lat. prefix, e.g. *permagnus*), and *φόνος*, 'gore.'

310. *βωμοῦ*: gen. of separation after the idea of motion implied in *ὑπαίτας*. — *ῥα*: see on A 56.

311. *νήπια τέκνα*: 'tender (lit. 'infant') brood.'

312. *ὑποπεπηγότες* (2 pf. ptc. from *-πτήσσω*): 'crouching beneath.' For dat. *πετάλοις*, G. 187, H. 775.

313. Translate: 'eight, but the mother-bird was the ninth, which hatched her brood.'

314. *θλαῖα τετριγύσας* (2 pf. from *τριζω*): 'twittering piteously.'

315. Connect *τέκνα* with *ἀμφεποτάτο* as its object.

316. *θελιζόμενος*: 'having coiled himself,' i.e. so as to launch himself upon the mother-bird. — *πτέρυγος*: 'by the wing.' — *ἀμφιαχύναν* (pf. ptc. from stem *λαχ-*): 'screaming.'

317. Join *κατὰ . . . ἔφαγε* and translate: 'swallowed.'

318. *ἀρλίζηλον* (prefix *ἀρι-*, 'very,' and *δῆλος*, 'plain'): 'conspicuous.' Translate the whole verse: 'the Deity, who also sent it, made of it a conspicuous sign,' i.e. a miracle.

319. For double acc. after *ἔθηκε*, G. 166, H. 726. The latter half of this verse is identical with v. 205.

320. *οἷον ἐτύχθη*: 'at what a thing was brought to pass.'

321. *εἰσῆλθε*: here used, as the connection shows, of a sudden, disturbing entrance. Translate: 'when therefore dreadful monsters (pl. for sing.) intruded among the hecatombs of the gods.'

323. *ἄνεω*: adv. 'in silence.' For a similar use of adv. in pred. where an adj. seems to us more natural, cf. A 416, Γ 95. The *varia lectio* is *ἄνεφ*, nom. pl. from adj. *ἄνεως*: 'speechless.'

325. *ἔφημον, ἔφητλαστον*: 'late, late of fulfilment.' This repetition of

the same idea in words of similar sound is called paronomasia. — *δοῦ* [οῦ]: a conjectural *varia lectio* is *δο* (see Sketch of Dialect, § 11, 1).

328. *ποταμίζομεν*: see on v. 130. As the pres. of the verb is in -*ζω* the fut. would in Attic be in -*σω* (or -*ιω*). — *αὐθι* [αὐτόθι]: 'on this very spot.' If the elision had not taken place before *ἔτρεα* (*Fétreα*) we might have had *τοσσαῦτα ἔτρεα*, *εα* as one syllable by synizesis.

330. *τάς* [ᾱς]: cf. *τοί, ταί* for *οί, αἱ*.

332. *εἰς δ' κεν* [ἔως ἄν].

334. *σμερδαλέον*: 'terribly,' ntr. adj. used as cognate acc. — *ἄνδρων ἐπ' Ἀχαιῶν*: 'under (because of) the shouts of the Achaeans.' G. 191, VI. 7 (1) b and c, H. 808, b and c.

335. *ἐπαινήσαντες* [ἐπαινέσαντες]: agrees with *Ἀργεῖοι*, v. 333.

336. *τοῖσι*: G. 184, 3, N. 2, H. 767. — *Γερήνιος*: 'Gerenian.' Gerenia is said to have been a town or district in Messenia whither Nestor fled while Herakles was sacking Pylos. Another explanation makes *Γερήνιος* = *γέρον*.

337. *ἀγοράασθε* (*ā* in thesis, as in A 14, 21, etc.): for assimilated form, see Sketch of Dialect, § 18, 1.

338. *οἷς*: for case, G. 184, 2, N. 1, H. 763.

339. *πῇ δὲ βήσεται*: 'whither pray will go?' i.e. 'what in the world will become of?' The 'covenants and oaths' referred to are those at Aulis before sailing for Troy (v. 286).

340. *ἐν πυρί*: 'into the fire.' — *δή*: here joined with opt. of desire, as it is freq. joined with imv., to strengthen the expression of wish. One might paraphrase: 'Perish, then, our resolves and shrewd counsels.'

341. *σπονδαί, δεξιαί*: in their literal sense, 'libations and right hands,' standing in conjunction for the league of friendship of which they were the sign. — *ἄκρατοι* [ἄκρατοι]: compound of *ἀ* privative and *κεράννυμι*. 'Unmixed' wine was employed in solemn libations; wine was not drunk unmixed. — *ἐπέπιθμεν* [ἐπεποίθειμεν].

342. *αὐτως*: see on v. 138.

343. *εὐρέμεναι* [εὐρεῖν].

344. *ἔτι* (ἔτι) *ὥς πρὶν*: 'still as heretofore.'

346. *φθινύθειν*: G. 119, 11, H. 494. — *ἔνα καὶ δύο*: see on v. 303. — Connect *Ἀχαιῶν* as part. gen. with *τοί* [οἱ].

347. *αὐτῶν*: subjective gen., 'no accomplishment shall be theirs,' i.e. they shall accomplish nothing.

348. *ἵνα* depends upon *βουλεύωσι*. — *πρὶν . . . πρὶν*: see on A 97. Which *πρὶν* is a conjunction, which an adverb?

349. *γνώμεναι* [γῶναι]: cf. *δόμεναι*, A 98, 116. — *ψεύδος*: pred. noun where we should expect a pred. adj. *ψευδής*.

350. *γὰρ οὖν*: 'for in any case.'

351. *ἐπὶ νηυσὶν ἔβαινον*: *ἐπὶ* with dat. differs little from *ἐν* or *σύν* with dat. or from the simple dat.; translate: 'were going away in their ships.'

352. φόνον καὶ κῆρα : 'slaughter and death,' Homeric fulness of expression. Cf. in Engl. 'death and destruction.'

353. ἀσπράττων : an anacoluthon; strictly this and the follg. ptc. should be in acc. case, but φημι κατανεῦσαι Κρονίωνα becomes for the moment, to the speaker, κατένευσε Κρονίον. — ἐπιδέξια : lit. 'on the right.' As the augurs in observing the flight of birds looked toward the north (perhaps because Mt. Olympus lay in that direction), the east, the favorable quarter of the sky, was on the right. — φαίνων : 'revealing.'

354. τῷ : 'therefore,' dat. of cause. — ἐπειγέσθω : from ἐπείγω.

355. τινα : 'many a one' (cf., for a similar wish, Job xxxi. 10). — Τρώων ἀλόχῃ : 'a Trojan wife.'

356. Ἑλένης, κτλ. : 'Helen's pangs and groans;' the gen. is subjective.

358. ἥς νηὶς : *navis suae*.

359. ὅφρα πρόσθ' ἄλλων ἐπίσπῃ [ἴνα πρότερον ἄλλων ἐπίσπῃται] : 'in order that in advance of others he may overtake death and fate,' i.e. that death and fate may overtake him. Cf. this cumbrous form of denunciation with vv. 123-128, and see note on that passage.

360. αὐτός τ' ἐὼ μήδεο, πείθεο τ' ἄλλῃ : 'do you not only consider for yourself, but comply with the advice of another.'

361. ἀπόβλητον : 'to be lightly esteemed.' — ἔπος : lit. 'word,' i.e. 'counsel.'

362. Nestor insists on the importance of arrangement. The soldiers will fight better under the eyes and with the support of friends. — φύλα : 'tribes,' includes a number of the smaller φρήτρας : 'clans.'

363. φρήτρηφι [φράτρη] : dat. sing. with suffix -φι. G. 61, N. 3, H. 221 D, Sketch of Dialect, § 9, 1.

365. ὅς τέ νυ : 'and who perhaps,' implying that there might prove to be no cowards among the host and thus nerving the people to greater exertions.

366. ἑσσι [ῖ]. — κατὰ σφέας : 'by themselves' (see on A 271).

367. ἥ καὶ [εἰ καὶ] : 'whether owing even to divine power,' cf. A 83.

368. ἥ, κτλ. : 'or simply because of,' etc.

370. ἥ μάν [ῖ μῆν] : 'verily.' — ἀγορή : 'in the agora,' local dat.

371. αἶ γάρ [εἰ γάρ] : 'would that.' One can see from this passage how εἰ γάρ comes to be a particle of wishing. 'For if I had, etc., then should the city bow,' is equivalent to 'would that I had, then should,' etc.

373. τῷ : 'then' (see on v. 354). — ἡμύσσει (aor. opt. from ἡμύω, 'bow down') : see on v. 148.

374. ἀλοῦσα : 2 aor. ptc. from ἀλίσκομαι. — πρῆτομένη : 'being sacked,' describes what follows upon ἀλοῦσα : 'having been taken.'

376. μετ' ἑριδας : 'into the midst of strifes.'

378. ἤρχον χαλεπαίνων : 'began it by my anger.'

379. ἐς μέαν : βούλην is easily supplied from βουλευόμεν.

380. ἀνάβλησις (ἀναβάλλω, 'postpone') : verbal noun governing ob-
jective gen. (cf. v. 436).

381. **ξυνάγωμεν Ἄρηα** : 'we may join battle,' cf. Lat. *pugnam committere*.

382. **τις** : 'each one.' — Give force of midd. voice to the verbs **θηξάσθω (θήγω)**, **θείσθω**, by translating : 'his spear,' 'his shield.'

384. **δραματος ἀμφὶ ἰδόν** : 'having looked on both sides of his chariot,' i.e. having seen well to it.

385. **κρινόμεθα** : 'decide between one another,' 'contend.'

386. **μετέσσεσθαι** : 'shall intervene.'

387. **μῆνος ἀνδρῶν** : lit. 'the fury of men,' i.e. 'the furious combatants.'

388. **τεο** : 'of many a one;' the gen. probably limits **τελαμών**, although that cannot easily be translated except in connection with **ἀσπίδες ἀμφιβρότης**, 'the strap of the man-protecting shield of many a one.'

389. **καμάται** : as subj. sc. **τις**. — **χάρα** : acc. of specification.

390. **τιταίνων** : 'tugging.'

392. **μυμνάειν** : an intensive form from **μύμνω** (cf. v. 296), which is a reduplicated form from **μένω**.

393. **οὐ οἱ ἔπειτα ἄρκιον ἵσσεύεται φύγιαν** : 'there shall be no safety to him to flee,' i.e. 'he shall find no safety from.'

394. **ὡς ὅτε [δταν] κύμα** : sc. **ἰάχην**.

395. **κινήση** : sc., as object, **τό [αὐτό]** referring to **κύμα**.

396. **σκοπέει** (cf. Lat. *scorpius*) : appositive of **ἀκτῆς**.

397. **παντοίων ἀνέμων** : waves 'of all kinds of winds,' i.e. raised by all kinds of winds; the gen. is subjective and denotes the cause. — **γένονται** : subj. is **ἀνεμοί**. Translate : 'whenever they rise on this side or on that.'

398. **δρόντο [δρυντο]** : ipf. implying a pres. **δρόμαι**. — **κιδασθέντες [σκεδασθέντες]**.

400. **ἄλλος ἄλλῃ ἔραε** : 'one was performing sacrifice to one, another to another,' i.e. the different tribes made offering, each to its patron deity, according to its own national rites.

401. **μᾶλον** : 'toil,' 'moil.'

402. **ὁ** : 'he,' i.e. Agamemnon.

403. **πενταέτηρον** : 'five-year old,' and so full-grown.

404. **κίκλησεν** : 'was inviting' to the banquet which always made part of the sacrifice. — **γέροντας** : not used here with distinct reference to age, but equals 'counsellors.' — **ἀριστήης Παναχαιῶν** : in definitive apposition with **γέροντας**. Translate : 'he was inviting from among the counsellors the following champions of the collected Achaians.'

406. **Τυδίδος υἱόν** : 'Diomedes.' For further account of this hero see E and Z 119-236.

407. Nearly identical with this verse is v. 169.

408. Menelaos stands on a higher footing than the other chiefs, and his presence is expected at the banquet without special invitation. — **βοήν ἀγαθός** : 'good at the battle-cry.' No trumpets are mentioned in the Homeric poems; hence the voice was important.

409. ἀδελφόν [ἀδελφόν]: example of prolepsis, natural in animated style. See on A 537.

410. περίσστησαν: how distinguish the unaugm. aor. (used here) from ipf.? — οὐλοχέτας: see on A 449.

412. Magnificent form of address: 'Zeus most glorious, most great, wrapt in black clouds, dwelling in aether.' The abiding-place of Zeus was ἀκροατῆρ κορυφῇ πολυδεϊράδος Οὐλύμποιο, A 499. The summit of Olympus towered out of the ἀήρ into the αἰθήρ. With the substance of the prayer (vv. 414, 415) may be compared several Old Testament invocations of Jehovah; e.g. Josh. x. 12, 13.

413. ἐπ(ι)δύναι and ἐπελθεῖν: infs. depending on a verb of praying, e.g. δός, which can easily be supplied. ἐπὶ with both verbs adds the idea 'upon the earth,' for sunset and darkness are thought of as falling from heaven upon the earth.

414. πρηνές: pred. adj. with μέλαθρον denoting the result of καταβαλεῖν. κατὰ πρηνές βαλλεῖν: 'lay low.'

415. πρῆσαι πυρός: 'burn with fire.' For gen. πυρός, H. 760; for orig. signif. of πρήθω, see on A 481. — θύρετρα: the pl. suggests folding or double doors. — δηλοῖω: pronounce as if written δῆλοιο.

417. βωγαλέον: denotes the result of δαΐξαι (cf. πρηνές, v. 414).

418. ὀδᾶξ: adv. equivalent to dat. pl. of ὀδοῦς. The English equivalent of the whole expression ἐν κινήσιν ὀδᾶξ λαζοῖατο [λαμβάνοιεν] γαῖαν is: 'bite the dust.'

419. ἄρα implies the knowledge of the hearer that it was not in accordance with Zeus's plan to grant Agamemnon's prayer (see on vv. 35, 36).

420. δέκτο: syncop. 2 aor. from δέχομαι, see on A 23. — ἀμέγαρτον: lit. 'unenviable,' i.e. 'unhappy.'

421-424 = A 458-461.

425. σχίζουσιν: local dat., 'on splinters' (cf. in A 462, ἐπὶ σχίζης).

426. ἀμπεῖραντες [ἀναπεῖραντες]: apocope and assimilation. — ὑπεῖρ-εχον [ὑπερείχον]: ὑπεῖρ is perhaps for ὑπερί, a locative form for ὑπέρ (cf. παραί, προτί, ὑπαί). — Ἥφαίστοιο: metonymy, — the name of the god for the element over which he presides.

427-432 = A 464-469.

434. Cf. A 122, where the courtly beginning of the verse was in sharp contrast with the abusive ending.

435. λεγόμεθα: La Roche would translate, as the verb has no object, 'let us lie idle,' which involves confounding the roots λεγ- and λεχ-. It seems better to translate, 'let us be talking with one another,' although in the few passages where λέγεσθαι has that sense an acc. ταῦτα is added. A *varia lectio* is δὴ νῦν μηκέτι ταῦτα λεγόμεθα, κτλ. But it is not easy to see to what the 'these things' refer.

436. ἀμβαλλόμεθα: see on v. 380. — ἐγγυαλξαι: see on A 353.

438. κηρύσσοντες ἀγρόντων: 'let them collect by proclamation.'

439. ἄθροοι δδε: 'assembled just as we are.' δδε seems never to mean 'as follows' in Homer.

440. θᾶσσον: 'more quickly' than could otherwise be the case, *i.e.* 'very quickly.' This is an example of the absolute comparative.

442-444 = (very nearly) vv. 50-52.

445. οἱ ἀμφ' Ἀτρεΐωνα βασιλῆς: 'the son of Atreus and the (other) kings.'

446. κρινόντες: *i.e.* according to Nestor's advice, v. 362. — μετὰ δέ: 'and in the midst.' What verb is to be supplied with Ἀθήνη?

447. αἰγῖς (nom. αἰγῖς): the 'aegis,' or shield of Zeus, often lent by him to Athena. The aegis is 'precious,' ἐρίτιμον, because not subject to age or decay; ἀγήραον ἀθανάτην τε. Of these last two epithets it may be said that they always occur together, and except in this phrase are always applied to persons.

448. τῆς: may be explained as possessive gen., 'whose hundred tassels,' but is probably better considered as gen. of separation: 'from which dangle.' Cf. ἡερέθονται (from theme ἕερ-) with ἡερέθοντο (theme ἄγερ-), and see on v. 304. The Homeric conception of the aegis seems to be a kind of apron or flap hanging from the shield, and ornamented with precious tassels, finely twisted, of golden thread. For a fuller description of the aegis, cf. E 738 follg.

449. ἱκατόμβοις: a frequent primitive method of estimating value is in oxen (see on A 154).

450. παυφάσσουσα: 'resplendent.'

451. ἐν: join with ὄρσεν.

452. καρδίῃ: apposition of the part with the whole, 'in each one *i.e.* his heart,' *i.e.* 'in the heart of each one.' Perhaps this passage should lead us to explain θυμῷ in A 24 as an appositive of Ἀγαμέμνονι, rather than as a local dative.

453. γλυκίων [γλυκύτερος]: cf. A 249.

455. Here follow five similes: (1) the forest fire, suggested by the gleam of the armored host; (2) the flocks of birds, referring to its numbers and tread; (3) the swarms of flies, to its persistence; (4) the goat-herd and his flocks, to its systematic ordering according to tribes; (5) the bull and herd, to Agamemnon's pre-eminence. — ἤθτε [ὡς δτε].

456. ἔκαθεν: 'from far away;' the point of view chosen is in the distance, instead of in the vicinity of the light. This illustrates a (uniformly noticeable) diversity of Greek from Engl. idiom.

457. τῶν: connect with χαλκοῦ, and translate (vv. 457 and 458): 'the resplendent gleam from the vast expanse of bronze of these as they marched along came through the upper air to heaven.' — θεσπεσίω (θεός and theme σπ-, cf. v. 483): lit. 'divinely spoken,' then 'marvellous,' 'vast;' here epithet of χαλκοῦ: the 'broad expanse of bronze armor.'

459. τῶν: is taken up again by τῶν in v. 464, and must be left untranslated.

460. χηρῶν, γερῶν, κύκων: appositives of ὀρνίθων.

461. The river Kayster is in Lydia, flowing south of Mt. Tmolos into the Aegean just north of Ephesus. The vale through which it flows is the Ἀσιος λειμῶν: 'Asian mead,' whence perhaps the name Asia may have spread, as the designation of one of the grand divisions of the globe.

462. ἀγαλλόμενα πτερύγεσσι [πτέρυξι]: 'sporting exultingly on their pinions,' dat. of means.

463. κλαγγῆδον προκαθίζοντων: 'alighting one before another with a din.' The ptc. (agreeing with the gens. in v. 460) describes most vividly the manner in which a flock of birds alight, those settling later dropping in front of those which have already touched the ground. Notice a flock of doves, as they alight. — τε in this verse, as in v. 456, has no translatable meaning.

465. προχέοντο: 'were pouring forth.'

466. ποδῶν: if ὑπό had purely local signif. the dat. ποσσὶ would be required. It is simplest to recognize here a transition to the causal signif. Translate: 'under (i.e. because of the tread of) the feet of themselves and the horses.'

467. ἔσταν: 'they halted.' This and the two follg. verses are remarkably flowing, on account of the numerous liquids and vowels which they contain.

468. ὄρη: may refer to any season, here (as in v. 471) to 'springtime.'

469. μυῖων [μυῖων]: from nom. sing. μυῖα. Sc. with ἔθνεα, ἡλδοσκουσιν or similar verb.

471. γάλας (nom. sing.): heteroclite form of γάλα, 'milk.'

472. ἐπὶ Τρώεσσι: of hostile aim, 'against the Trojans.'

474. τοὺς simply anticipates τοὺς in v. 476, and is best omitted in translation. — ὥστε [ὥστερ]: see on v. 289. — αἰπόλια πλατέ' αἰγῶν: 'wide-grazing (goat-) herds of goats;' the epithet πλατέα is true to life, as any one who has ever seen goats grazing will recognize; αἰγῶν is gen. of material, pleonastic if, as generally considered, the first part of αἰπόλια is αἰξ. — αἰπόλοι ἄνδρες: ἄνδρες seems superfluous, but there are many similar instances of its use; e.g. Γ 170, βασιλῆι ἄνδρι (cf. Δ 216, 275, 485).

475. βέτα [βεβίως] διακρίνωσι: we should have indic. in prose. — νομῷ: local dat. — μύγεσσι: 2 aor. pass. subj. 'when they have become intermingled in the pasture.' The subj. in the temporal clause implies a repeated act. G. 229, 225, H. 914 B.

477. ἵνα: inf. of purpose (see on A 8). — μετὰ δέ: adv. 'and among them.'

478. In giving to Agamemnon the majestic head of Zeus, the broad breast of Poseidon, and the slender waist of Ares, the poet shows that established types of representation of the different deities already existed in sculpture.

480. ἀγέληφι [ἀγέλῃ]: 'in the herd.' Sketch of Dialect, § 9, 1. — βοῦς is comm. gender and the appositive ταῦρος designates the sex. — ἔπλετο: 'is;' gnomic aor., see on A 218.

481. βόεσσι [βουσί]. — ἀγρομένησι: sync. 2 aor. midd. ptc. from ἀγείρω.

483. ἡρώεσσιν [ἡρώσιν]: 'among the heroes,' dat. of interest loosely connected with ἔζοχον. G. 184, 5, H. 771.

484. ἔσπετε: 'relate.' The form is 2 aor. inv. from theme σπ-, 'say,' whence ἔσπετος, 'untold' (v. 455), and θε-σπέσιος, 'divinely spoken' (v. 457), are both derived. There is a pres. ἐν-έπω (for ἐν-σέπω), and Hadley considers ἔσπετε 2 aor. inv. for ἐν-σ(ε)π-ερε. Curtius, on the other hand, makes it simply a redupl. 2 aor. inv. for σπ-σπε-τε. What the relation of the root σπ- to the root Fep- is, is not clear, but the two appear to have been confounded by the Greeks. The appeal to the Muses, the daughters of Mnemosyne ('Memory') and of Zeus (v. 491), is appropriate before commencing the catalogue (vv. 494-759) so severe a test of the Minstrel's memory. See Introduction, p. xix.

485. πάριστε: sc. πᾶσι, suggested by πᾶντα.

486. κλέος οἶον: 'only rumor.' Distinguish: οἶος, 'alone;' οἶος, 'such as;' οἶδς, 'of a sheep.'

488. μυθήσομαι, ὀνομήνω: aor. subjunctives. It is uncertain whether the ἐν is to be repeated with the ὀνομήνω, cf. A 137, 262.

490. ἦτορ: lit. 'heart,' i.e. 'lungs.'

492. μνησαίαθ' ὅσοι [μνήσαιτο αὐτῶν ὅσοι]: 'should bring them to mind as many as.'

493. προπάσας: the force of πρό in this compound may be thus given: 'all, as one proceeds forward in an enumeration.'

494. At this point begins the catalogue of ships which ends with v. 785. It was known among the ancients by the name Βοιωτία, because the Boeotians (Βοιωτῶν, v. 494) stand first in the enumeration. Their priority may be due to the fact that the expedition set sail from Aulis (cf. B 303) in Boeotia. To the ancients this catalogue was a document of the greatest importance, and was regarded as authoritative upon the question as to what towns in ancient times belonged to the various districts of Greece. Its interest at the present time is chiefly geographical, and the student will most easily become familiar with the location of the places named by referring to the three maps (from Kiepert's *Atlas of Hellas and the Hellenic Colonies*: Berlin, 1872) which follow. For most other details, historical, mythological, etc., he must refer to the Classical Dictionary. It should be remarked that many of the Homeric localities ceased in after times to be inhabited, or can no longer be identified by their names, so that the maps are to a certain degree conjectural. The catalogue presents few grammatical difficulties.

496. οἱ θ': οἱ (in this verse and in vv. 499, 500, 503, 504, 505, 507) refers to Βοιωτῶν as its antecedent. τε is without connecting force (see on A 86). — ἐνέμοντο: 'possessed,' lit. 'fed upon.'



BOEOTIA, PHOKIS, LOKRIS IN THE HOMERIC AGE. VV. 494-535.

498. *Θέσπειαν*: like *Πλάταιαν* (v. 504), appears later in pl. form; e.g. *Θεσπιαί*, *Πλαταιαί*. — *Γραία*: the place whence the later appellatives, *Γραικοί* and the Lat. *Graeci*, were derived.

505. *Ὑποθήβας*: Thebes itself is not mentioned because that had already been destroyed by the *Ἐπίγονοι*, lit. 'After-born,' i.e. sons of those who made the first attack upon Thebes, — but only its successor, *Ἐπιοθήβαι*, the 'lesser' or 'later Thebes.'

506. *ἄλσος*: it seems rather strange that *ἄλσος*, 'grove,' should be an appositive of a city. There may have been no proper city aside from Poseidon's grove and temple, as there was no town at Olympia except in connection with the sacred Altis.

509. *τῶν*: resumptive of *Βοιωτῶν* (v. 494), somewhat like *τῶν* in v. 464, *τοῦς* in v. 476. — *ἐν*: join with *βαῖνον*, 'were embarking,' i.e. from Aulis, whence the expedition set sail (see on v. 303).

510. *κοῦροι*: 'fighting youths' of the nobility.

511. *Ἰδ' (ἐ) = ἡδ' ἐ* [καί]. — *Μινυῖον*: adj. 'Minyean.' The famous tribe of the Minyai took the principal part in the Argonautic expedition. Their capital was Orchomenos.

514. *ὑπερίον εἰσαναβάσα*: 'after she had gone up into the upper chamber,' added instead of a partitive appositive to *δόμῳ*.

515. *Ἄρηι*: dat. 'to Ares.' Thus it was that Ares was the progenitor of the Minyai. — *παράλεξαι*: from stem *λεχ*.

516. *τοῖς*: dat. limiting verb (*ἐστιχόωντο*), instead of gen. (of possession) limiting noun (*νῆες* = *νῆες*). G. 184, 3, N. 4, H. 767.

519. *Πυθῶνα*: the later Delphi. The epithet *πετρήεσσα* is most appropriate from the mighty cliffs, which rise more than 1000 feet on each side of the chasm in which was the oracle.

522. *οἱ τ' ἄρα*: for force of *ἔρα(ρα)*, cf. B 36.

528. *ἔμπλην*: 'hard by,' contains the root of *πέλας*, *πλησίον*, and governs the gen.

529. This verse was generally regarded by the ancient critics as interpolated. The frequent repetition of the fact of his inferiority of stature seems uncalled for.

530. ἐξέκαστο: plupf. from *καίνυμαι* with signif. of ipf., 'excelled.' It is followed by acc., not by the gen. as a word of superiority. — Πανδ-
ληνας: 'the united Hellenes.' This expression designates the collective inhabitants of Northern Greece, as Παναχαιοί (v. 404) signifies the collective inhabitants of Peloponnesus and islands.

535. πέραν [πέραν]: 'opposite.' — ἐρήs: designation of certain islands, see on A 366.

536. μένεα πνέοντες: 'breathing (breath which is) fury.' The acc. is cognate. — Ἀβαντες: the name of one of the aboriginal tribes of Greece.

538. ἑφαλόν = ἐπὶ τῆς ἁλός: 'on the sea.'

542. ὑπὸν κομῶντες: i.e. with the front part of the head shorn and with a long queue, like the Tartars or Chinese. Contrast with κέρη κομῶντες, and see on v. 11. The Abantes were a wild barbarous race, hardly Hellenes.

544. A dodecasyllabic verse, i.e. consisting of six spondees. For δηίων, see on v. 415. — ἀμφὶ στήθεσσι: 'about their breasts.'

549. καὶ . . . εἰσεν [καθεῖσεν]: prep. shows apocope and assimilation. — ἐφ' νηΐ [τῇ αὐτῆς νηΐ]. The reference is to the Erechthēum at Athens, not of course the sumptuous Ionic temple of which the ruins still stand there, but a far earlier, ruder shrine. The site of the Erechtheum was the most sacred in the Acropolis, for here it was that Poseidon had left the mark of his trident in the rock whence issued the salt spring, and here it was that Athena had called forth from the rock the sacred olive-tree. Here, too, was worshipped the rude image of Athena, which, like that of Ephesian Artemis, was believed to be Διοκετής, 'fallen from Zeus.'

550. μὲν ἱλάοντα: 'propitiate him,' i.e. the deified Erechtheus whose worship was founded and sanctioned by Athena.

552. Περεώ: very peculiar form of gen. for Περεῶ from nom. Περεώς.

553. τῷ: 'to him,' i.e. Menestheus.

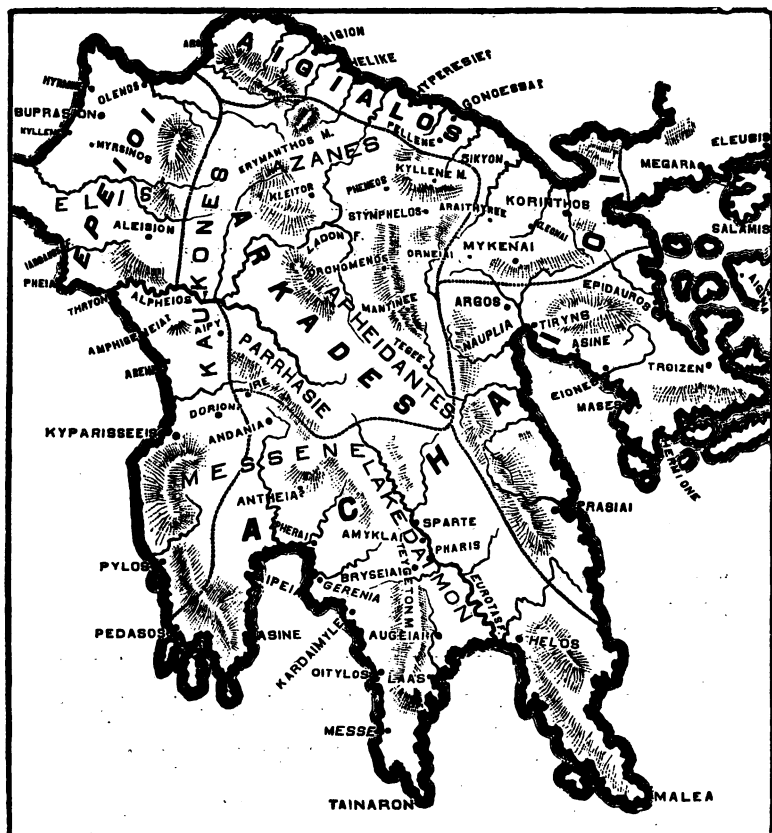
555. There is great similarity between the last hemistich of this verse and that of Γ 215.

557. δυοκαίδεκα [δωδεκα].

558. ἐν'(α): local, 'where.'

559. The Cyclopean walls of Tiryns are in parts quite perfect still. They are built of enormous stones, and have this peculiarity of construction: a tunnel runs lengthwise through the wall, from which, by openings above, the defenders could appear at any point on the top of the wall to repel an attack.

561. Troezen was the home of Aithra, daughter of king Pittheus (Γ 144). Here she brought forth Theseus, the national hero of Attika, and here he passed his boyhood before going to seek adventures and his



THE PELOPONNESUS IN THE HOMERIC AGE. VV. 559-637.

throne at Athens. Epidauros was the seat of the most famous shrine of Asklepios (*Aesculapius*). Here were great curative establishments, famous physicians, and one of the largest theatres in Greece, the latter now existing in good preservation.

562. *Αἴγινα*: Aigina was ruled by Aiakos, the progenitor of Achilles. The towns from which the contingent of Diomedes came were among the most famous and powerful in Greece.

568. *Ὀρθόκονρα* [*ὀρθόκονρα*].

569. As Argos heads the list of towns represented in Diomedes's contingent, so does Mykenae that of those in Agamemnon's.

572. ὅθι [ὅ] : 'where.'

575. αἰγιαλὸν ἀνὰ πάντα : 'throughout the whole coast-line.'

576. τῶν ἑκατὸν νηῶν : 'of the 100 ships of these.' τῶν (masc.) = τούτων is possessive gen. limiting νηῶν, and is the antecedent of οἱ in v. 569 and of οἱ in v. 573.

578. ἐν δ' : adv., 'and among them.' — ἑξέσωτο : 'clad himself 'i.e.'

580. This verse is probably spurious; if translated, it should be connected with κυδίδων. — ἄριστος : here, as in A 91, used of pre-eminence in wealth and dignity.

586. τῶν : limits νηῶν, as in v. 576, 'their sixty ships.' οἱ : 'brother commanded for him,' instead of 'his brother commanded.'

587. ἀπ'αυτοῦ (ἀπὲρ) [ἀνεν] : 'apart,' 'by themselves,' a sign of the different footing on which Menelaos stood from the other chiefs.

590. See on v. 356. Little censure of Helen is implied in this verse.

595. ἀντὶόμεναι (ἀντομαι) [ἀντάω] : 'meeting with.' — Θάμυριν τὸν Θρήϊκα : 'Thamyris, that Thracian.' Not the historical Thrace is here referred to, but Pieria, a region in southern Macedonia at the foot of Olympus, where the worship of the Olympian deities and the Muses was first developed by such singers as Orpheus, Thamyris, Musaios, and thence extended to Greece generally. These singers were considered the fathers of Greek poetry. Here Thamyris is represented, like a rhapsodist, as wandering about and visiting the courts of different kings.

597. στεῦτο γὰρ εὐχόμενος νυκῆσαν : 'for he declared with boasts that he would conquer;' join inf. directly with στεῦτο (cf. Γ 83). — εἴπω ἂν δαΐδου : 'even should the Muses in person sing;' for εἰ ἂν w. opt. see on A 60.

604. Αἰπύτιον : adj. equivalent to Αἰπύτου, the gen. sing. of noun. With ἀνέρες sc. εἰσὶ. See on B 20, 54.

609. Ἀγαπήνωρ : it has been remarked that this single Arcadian leader is not again mentioned in the Iliad.

614. ἐπεὶ . . . μεμῆλαι : for phrase, cf. v. 338. Living in the interior, they had no experience or knowledge of the sea.

616. ὅσον ἔφ' : 'as far as,' i.e. 'over as large a space as.'

617. ἐντὸς ἔργα : 'shuts in,' 'includes.' ἐέργει agrees with Ἀλείσιον, but is understood with the other subjects; its object is Ἥλιδα understood. Translate freely : 'as much of Elis as they include,' lit. 'as far as they include Elis.'

619. πολῖες δ' ἔμβαλλον Ἐπαιοί : 'for the Epeioi embarked in large numbers.'

625. οἱ δ' ἐκ Δουλίχου : sc. ἦσαν.

626. ναίουσι : 'lie,' lit. 'dwell.' — Ἥλιδος ἀντα ; 'opposite Elis. The poet has placed these islands too far to the southward.

629. ἀπενάσασατο (ναῶ) : 'withdrew.'

631. Odysseus was king of a large island-kingdom. The collective

name for his subjects was **Κεφαλλήνες**. Ithaka, the island with which he is specially associated, was only a very small part of his domain.

632, 633. **Ἰθάκην**: the town Ithaka; the other three places in these two vv. are all thought of as situate in the island Ithaka.

635. **ἡπειρον**: 'main-land,' probably Akarnania and Leukas, then a promontory. — **ἀντιπέραια**: 'land lying opposite,' probably that part of Elis situated over against the island Zakynthos.

638. This and the follg. verse give the reason why Thoas came to be leader of the Aetolians. The most famous of the sons of Oineus were Tydeus and Meleager. Tydeus perished before the walls of Thebes; Meleager, by the act of his own mother. Meleager alone is mentioned (v. 642) as the most famous of the sons of Oineus.

643. Translate; 'and it had been charged upon him to act as king for the Aetolians in every matter.'

Verses 645-670 describe Crete and Rhodes. In the center of Crete lies Mt. Ida, over 6000 feet high. North of this, on the coast, was Knosos (written also Knossos and Gnossos); south, Gortys or Gortyn (later Gortyna). In the eastern part of the island lay Lyktos, Miletos, Lykastos. Phaistos and Rhytion lay near Gortyna. In Rhodes only three towns are named, Lindos on the east, Ialysos on the north, Kameiros on the west. The disproportionate length of the story of Tlepolemos (vv. 658-667), grafted in upon the account of the Rhodians, has suggested that it may have been composed by a Rhodian rhapsodist.

655. **διδ**: construe with **κοσμηθέντες**.

658. **βίη** **Ἡρακλεῖη**: *i.e.* 'to the mighty Herakles,' cf. v. 666 and Γ 105.

659. **ἀγρο**: subj. is **Ἡρακλῆς** suggested by adj. **Ἡρακλεῖη** in v. 658.

660. **διοτρεφένων αἰζηών**: 'noble warriors;'; **διοτρεφένων** here signifies simply that those whom he slew belonged to the heroic stock.

661. **δ' ἐπεὶ οὖν**: 'and so when.'

662. **πατρός τοῦ φῶλον μητρῶα**: 'his father's own (φίλον) uncle (mother's brother).'

667. **ἀλγεα πάσχων**: a common phrase apparently half conventional, and often used because it conveniently closes a verse.

668. **ῥήθηεν [ῥήθησαν]**: 'they dwelt,' *i.e.* the Rhodians — **καταφύλαδόν**: 'according to tribes,' equivalent to **κατὰ φύλα**, v. 362.

670. There were later legends of a golden shower which Zeus had shed upon the island Rhodes. Another story about the island was that the sun shone there every day in the year. On the face of the coins of Rhodes is the face of the sun-god Apollo; on the reverse side, a rosebud (**ρόδον**).

671. The small islands mentioned, vv. 671-680, are: Syme, Nisyros Karpathos, Kasos, Kos, Kalydnai. They constitute the group known as Sporades. They are situated, reckoning from Rhodes as a centre: Syme and Nisyros to the northwest; Karpathos and Kasos to the south



THE HOMERIC PELASGIC ARGOS, OR THE DISTRICT BETWEEN MT. OLYMPUS AND THE MALIC GULF — ROUGHLY CORRESPONDING TO THE LATER THESSALY. VV 681-750.

west; Kos to the north; Kalydnai probably designates a number of small islands near Kos. — *Νιρεός*: the repetition of the name in this and in the follg. vv., common in poetry of all languages, is called epanalepsis. It serves to keep alive the attention of the reader or hearer. The significant names of the parents of Nireus — Aglaia, 'splendor,' Charopos, 'bright-faced' — suggest that his beauty was hereditary.

674. *τῶν ἅλων Δαναῶν*: as gen. of the whole, *ἅλων* would be superfluous, because the gen. of the whole should include the word denoting the part, and *ἅλων* would exclude *Νιρεός*. Explain as in A 505.

675. *ἀλαπαδνός*: 'feeble.'

676. *Κράπαθος*: metathesis for *Κάρπαθος*, cf. *θράσος*, *καρτερός* for *θάρσος*, *κρατερός*. Sidgwick mentions, as illustrations of the same thing in English, 'Brummagem' for Birmingham, and, in local dialects, 'cruds' for curds.

677. *Κῶν*: acc. sing. contracted for *Κῶν*. The nom. sing. is *Κῶς*, contracted *Κῶ*.

680. *τοῖς*: for dat. see on v. 602.

681. *τοῖς*: stands here without a verb; perhaps *ἔρτω* (cf. v. 493) is to be supplied.

684. *Μυρμιδόνες*, 'Ἕλληνες', 'Ἀχαιοί': names arranged in order, beginning with the more specific. *Μυρμιδόνες* is the special name for Achilles's subjects, 'Ἕλληνες' refers particularly to the inhabitants of *Πελασγικὸν Ἄργος*, 'Ἀχαιοί' designates in general the Achaian host under the command of Agamemnon.

685. Translate: 'of their (τῶν) fifty ships again Achilles was commander.'

686. *ἐμνῶντο*: 'were mindful of,' assimilated ipf. from stem *μνα-* (prs. *μνᾶσθαι* or *μμνήσκω*). The meaning seems to be nearly that of *μμνήσκω*.

687. Translate: 'for there was no one who would lead them into line of battle.'

688. In this and the three follg. verses the circumstances of the capture of Briseis are described, see on A 392.

692. *καὶ . . . ἔβαλεν*: i.e. *ἀπέκτεινεν*.

694. *τῆς*: for gen. of cause with *ἀχέων*, cf. v. 689; see also on A 65. This verse is very weak and unpoetical, and Zenodotus rejected the entire passage, vv. 686-694.

699. *ἔχεν κάτω*: cf. *κάτεχεν*, Γ 243.

700. *ἀμφιδρυφής*: 'with both cheeks torn,' in sign of deepest grief. The wife of Protesilaos was Laodamia. Cf. Wordsworth's *Laodamia*.

703. *οὐδὲ μὲν [= μήν] οὐδ'*: negation strengthened by double negation: 'but by no means I assure you (μήν).' — *γὰρ μὲν [μήν]*: 'and yet certainly.' Translate the last hemistich: 'though longing for their commander.'

707. *πρότερος [προγενέστερος]*: 'older.'

708. This and the follg. verse, as repetitious, were rejected by some ancient critics.

714. *ἐπ' Ἀδμήτῳ*: *ὑπὸ* occurs several times in connection with *τίκτω*, with the dative of person (cf. vv. 725, 742, 820).

715. *Ἀλκίοντις*: famous for the beautiful story, as told by Euripides, of her death in her husband's stead. Robert Browning's translation of the tragedy in *Balaustion's Adventure* should be read.

723. *Θακὲι μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου*: 'tormented by the dreadful sore (from the bite) of the deadly water-snake.' The story of how the recall of Philoktetes, necessary in order that Troy might be taken, because in his possession were the bow and arrows of Herakles, was accomplished by Odysseus, is not found in the Iliad. It is alluded to in vv. 724, 725.

731. *Ἀσκληπιοῦ*: here is a case where the original reading seems to have been *Ἀσκληπιδό*.

741. *τέκετο*: used indifferently of either parent: 'begat' or 'brought forth,' cf. follg. verse.

743. *ἡματι τῷ [δτε]*: 'on the day when,' as in v. 351. — *φῆρας λαχνηέντας*: 'shaggy monsters,' i.e. centaurs, see on A 268.

750. Δωδώνην: generally located by geographers in Thessaly, not far from modern Jannina, although a scholion in *Codex Venetus* places it in Molossis in Epirus. Here was the most venerable oracle of the Hellenic race. Zeus disclosed his will in the rustling of the holy oak and the murmur of the waters of a cold sacred stream at its foot. — δυσχεμαρον: 'wintry.'

751. Translate: 'and who cropped their fields (ἐργα) about the lovely Titaresios.'

752. προτα [προησι]: accent inconsistent with its formation as if from a pres. προ-ίτω.

754. καθύπερθεν: 'down from above.' This verse describes, in a poetical way, how the clear waters of the mountain stream (Titaresios) refuse to mix with the muddy river of the plain (Peneios).

755. This verse assigns the reason for the refusal of the waters of the Titaresios to unite with those of the Peneios. The former is a 'branch' (ἀπορροή) of the Styx, connected in some mysterious subterranean way with it, and the water of this dreadful river, it is taken for granted, unites with no other water. Notice the slow movement of the first hemistich, suited to the solemn words ὅρκου γὰρ δεινοῦ.

758. Πρόβους θοός: observe the paronomasia.

759. This verse marks the conclusion of the catalogue of the Greeks. Now, before enumerating the Trojans, a moment is taken to answer the questions: 'who was the bravest chief?' 'which were the fleetest horses?'

761. τίς τ' ἄρ: see on A 8. — ὅχ' ἄριστος: see on A 69. — ἐννεπε: see on v. 484. — μοῦσα: for sense in which the word is used, see on A 1.

762. αὐτῶν ἡδ' ἵππων: 'of the men themselves and of their horses,' both words in apposition with τῶν, v. 762.

763. ἵπποι μὲν μὲγ' ἀριστοί: the best way to manage the fem. gender in this passage is to translate: 'the mares of Admetos were by far the best.' Admetos was the son of Pheres, Φηρητιῶδης. Mares were preferred in ancient warfare.

764. ὀρνιθᾶς ὥς: for accent of ὥς and short final syllable made long before it, see on v. 190. The mares are compared with birds not as swift-footed, but as swift. In other words, there is no emphasis laid on the first part of the compound ποδ-ωκέας (see on φνοχόει, A 598).

765. οἰ-έτας: 'of one age.' — σταφύλη ἐπὶ νῶτον ἕισας: 'equal as measured by the plumb-line over their backs.' Perhaps we are to think of the use of the plumb-line in connection with the square in the way often practised at the present day to determine whether two points are of equal height. A simpler translation is 'like a plumb-line over their backs,' i.e. 'straight-backed,' not hollow-backed. σταφύλη: lit. 'a bunch of grapes'; then, from similarity of shape, a 'plummet.'

766. θρέψ' [ἐθρέψε]: from τρέφω. Apollo served as herdsman to Admetos in Pereia in Thessaly, and there reared these famous mares.

767. φόβον Ἄρης φορεύσας: 'carrying (where they went) flight caused by Ares.'

769. ὅφρα: 'as long as.'

770. ἀμύμονα: 'faultless,' in sense of A 92. No chief and no steeds could compare with Achilles and his divine horses so long as they were present in the camp.

773. λαοί: *i.e.* the Myrmidons.

774. αἰγανέησι ἰάντες: 'hurling hunting-spears.' For dat., see G. 188, 1, H. 776. It seems rather strange that, so far away from home and on a warlike expedition, they should have had with them 'hunting-spears.'

776. λῶρον: a species of 'clover.'

777. ἵστασαν (plupf. with signif. of ipf.): 'were standing.' We are to think of the parts of the chariots as taken asunder, and laid separately away. To fit them together for service was ἐντύνειν ἄρματα. — ἀνάκτων: *i.e.* of Achilles and the under-chieftains of the Myrmidons.

780. οἱ δέ: with these words the poet leaves Achilles and the Myrmidons, and turns back to describe the advance of the other chiefs of the Achaians. — νέμοιτο κτλ. 'as if the earth were to be devoured.' The opt. is one of simple conception, and an opt. with ἄν may be supplied as the conclusion of the condition. Thus (ὥς and εἰ being separated): ὥς ἂν εἴη, εἰ χθὼν νέμοιτο: 'as would be the case, if the earth were devoured (by fire).' The meaning is (probably) that the splendor of their armor as they marched was as if all the earth were aflame.

781. ὤς: for accent, cf. v. 764. — Διτ (final syllable used long before *jós*): supply ὅσπερ στεναχίζει, and translate: 'as it groans under the might of Zeus,' or more freely: 'as Zeus makes the earth groan beneath his power;' for dat., G. 184, 3, H. 775.

782. ἡμίσση: *sc.* subj. Ζεύς. The myth was that the giant Typhoeus was buried in Kilikia in the country of the Arimoι. The monster thus buried is the personification of a *volcano*; now and then he moves himself slightly, which makes an *earthquake*; and Zeus occasionally 'lashes' the region where he is buried with his thunder-bolts, *i.e.* with *lightning*.

784. τῶν . . . ἐρχομένων: connect as limiting gen. with ποσσί.

785. πεδίοιο: best taken as local gen. 'on the plain.' Cf. Γ 14.

The account of the host of the Greeks is now complete, and, before passing on to the muster of the Trojans, it will be well to enumerate in their order the Greek chieftains. The list is as follows: Peneleōs, Leitos, Arkesilāos, Prothoēnōr, Klonios (vv. 494, 495), Askalaphos, Ialmenos (v. 512), Schedios, Epistrophos (v. 517), Ajax (v. 527), Elephēnōr (v. 540), Menestheus (v. 552), Ajax Telamōnios (v. 557), Diomēdēs, Sthenelos, Euryalos (v. 563), Agamemnon (v. 576), Menelāos (v. 586), Nestor (v. 601), Agapēnōr (v. 609), Amphimachos, Thaliπios (v. 620), Diōrēs (v. 622), Polyxeinos (v. 623), Megēs (v. 627), Odysseus (v. 631), Thoas (v. 638), Idomeneus (v. 645), Merionēs (v. 651), Tlēpolemos (v. 653), Nireus

(v. 671), Pheidippos, Antiphos (v. 678), Achilles (v. 685), Prōtesilāos (v. 698), Podarkēs (v. 704), Eumēlos (v. 714), Philoktētēs (v. 718), Medōn (v. 727), Podaleirios, Machaōn (v. 732), Eurypylos (v. 736), Polypoitēs (v. 740), Leonteus (v. 745), Gouneus (v. 748), Prothoos (v. 756), — forty-six heroes in all.

786. ὤκεια [ὠκεῖα]: nom. fem. from ὠκύς, see Sketch of Dialect, § 13, 3.

788. ἀγορὰς ἀγόρευον: 'were holding assembly,' i.e. were gathered for counsel.

789. ἡμὲν . . . ἡδὲ: 'both . . . and.'

791. εἵσατο (εἶδομαι): 'likened herself.'

794. δέγμενος (2 aor. ptc. midd. from δέχομαι): 'expecting,' see on v. 137. — ναῦφιν [νεῶν]: see on v. 363. — ἀφορμηθεῖν: 'should start' on their return. The opt. may be explained on the general principle of *oratio obliqua*, after a secondary tense.

795. λεισαμένη: see on A 306.

796. μῦθοι φλοῖοι ἄκριτοι: 'endless talk is dear,' i.e. you are all too fond of words when deeds are needed.

797. ὥς ποτ' ἐπ' εἰρήνης: 'as once in time of peace.'

802. δέ: 'now,' as in A 282. Translate the verse: 'Now I enjoin upon you especially to do precisely (γε) so' (i.e. as is described in vv. 802-806).

803. πολλοί: pred. adj. 'many' are, etc.

804. Translate: 'Diverse from one another are the languages of widely scattered men.'

805. τοῖσιν ὁσὶ περ ἄρχει: 'to those for whom he is commander,' i.e. 'his soldiers.'

807. οὐ τι ἡγνόησεν: litotes, see on A 220.

808. ἔλυε ἀγορὴν: 'dissolved the assembly,' performed, that is, what was properly the duty of Priam. — ἐπὶ τεύχεα δ' ἐσσεύοντο: 'and they were hurrying to arms.'

809. πᾶσαι πύλαι: 'the whole gate,' i.e. both doors of the Scaean gate.

811. πόλιος: synizesis of last two syllables. — κολώνη: 'mound.'

813. Here again we have an allusion to two languages, — that of men and that of gods, see on A 403. — Βατίειαν (βάτος, 'bramble'): lit. 'Thornhill.'

815. διεκρίθειν [διεκρίθησαν]: 'was arranged' according to Iris's exhortation (vv. 805, 806), and after the manner of the Achaeans (vv. 362 ff., 446, 476).

Before taking up the list of the Trojans in detail, a few words as to the composition of the host will be in place. The entire force consists of sixteen detachments. Five of these came from Troy and its more immediate vicinity (vv. 816-839), while the remaining eleven (vv. 840-877) are

from the allies (*ἐπικούροι*). Of these last, three divisions came from Europe, and nine from Asia. It will be noticed that Trojan reinforcements came from many cities (e.g. Sestos, Abydos, Miletos) which were subsequently important Greek colonies and became thoroughly Hellenic. We are not to assume any important difference in race between the Greeks and Trojans. They worship the same gods, have essentially the same customs, and confer together without interpreters, using the same language. Yet the Trojans stand upon a lower moral level than the Greeks, as is shown by their practice of polygamy, and their forces are less homogeneous, — the allies in particular speaking many different languages (v. 804). On the general topic of race, language, and character of the Trojans, see Curtius's *Greek History*, vol. i. pp. 88, 89.

816. *Τρῶες*: the Trojans proper, i.e. the inhabitants of Troy. — *κορυθαίολος*: 'with tossing helmet.'

818. *μεμαότες ἔγχέησι*: 'pressing forward with their spears,' dat. of instrument.

819. *Δαρδανίων*: 'Dardanians,' inhabitants of Dardania, a district on the N. side of Mt. Ida. The modern name of the Hellespont, 'Dardanelles,' preserves the memory of this word. The Dardanians are next in valor to the Trojans.

821. *βροτῶ*: appositive of *Ἀγχίσῃ* (v. 820), as is also *θεά* of *Ἀφροδίτῃ*. The contrast between the words *θεά*, *βροτῶ* is made the more prominent by their position.

822. *οὐκ οἶος*: 'by no means alone,' may be regarded as a kind of litotes.

823. *πάσης*: 'all kinds of,' in which sense *πᾶσι*, A 5, may also be taken.

824. *πόδα νεάτων* [*νεάτων* = *ἐσχατων*]: 'remotest extremity,' northernmost point of Ida.

825. *μέλαν ὕδωρ*: this phrase describes water as it lies in springs, as contrasted with the flowing water, bright with the light of the sun (*ἀγλαόν ὕδωρ*). The same expression, *Μαυρὸ Νέρι*, 'Black Water,' is a very frequent name for springs in the Modern Greek. The expression, 'those who drink the water of,' has passed into poetry as an equivalent of 'those who live in.'

838. *Ἀρίσβηθεν* [*ἐξ Ἀρίσβης*].

839. *αἰῶνες*: may perh. be translated 'sorrel'; yet see on A 482.

840. *Πελασγῶν*: the origin and race (ethnical affinities) of the Pelasgians are uncertain. We know that they were widely spread over the Greek peninsula in the prehistoric period, and we see from this passage that a part of them remained in Asia Minor. Hdt. i. 94 speaks of Pelasgians in Lydia and in Etruria. They are described as an agricultural people who settled in fertile (cf. the word here used, *ἐριβόλακα*) plains,

and gave the name Larisa (or Larissa) to their cities. Eleven towns bearing this name are enumerated by ancient authors, of which three were in Asia Minor. The one here referred to was probably near Kyme in Aiolia. The epithet *ἐγχεσιμύρους*, 'mighty with the spear,' is inconsistent with the peaceful character usually ascribed to the Pelasgians.

844. *Θρήκας*: The Thracians dwelt along the coast from the Hellespont to the river Hebros.

845. *ἐντὸς ἕρπεα*: 'includes' (as in v. 617), *i.e.* shuts off to the west and separates from the races of Asia Minor.

846. *Κυόνων*: a warlike tribe whose city Odysseus plundered on his return from the Trojan war, (i 39-61). They are to be sought on the coast, just west of the Hebros.

848. *Παίονας*: the Paionians were a Macedonian tribe.

851. *Παφλαγγώνων*: Paphlagonia was on the south coast of the Pontus Euxinos, west of the river Halys.

852. *Ἑνερών*: the *Ἑνεροί*, a tribe of the Paphlagonians who subsequently emigrated to the Adriatic Sea. Hence are derived the names *Ἑνεροί*, Lat. *Veneti*, and ultimately *Venice*. — *ἀγροτεράων*: 'living in the fields,' 'wild;' the suffix *-tepos* has here not exactly comparative force (*cf.* *ὄρεσ τερος*: 'dwelling in the mountains'), yet suggests a certain contrast with those who dwell in the towns.

858. *ὠλισσότης*: 'one who divines from the flight of birds-of-omen' (*ὠλισσολί*), 'augur.' See on A 62.

862. *Φρύγας*: the Phrygians are again mentioned and more fully described in F 184-187. They dwelt in central Asia Minor, were drivers of glancing steeds, and possessed a land rich in vineyards.

863. *Ἀσκανίης*: Askania is the town on the lake of the same name, better known in later times because the important imperial city of Nicaea (seat of the council of Nicaea, 325 A. D.) was situated upon it. Hence, also, Ascanius, the son of Aeneas, received his name. — *μέμασαν* (2 plupf. from stem *μα*, pres. *μαλομαι*): 'were eager,' *cf.* *μεμαδρες*, v. 818. — *ὁσμῖνι*: this form is an isolated dat. sing. of 3 decl.; all other forms are of 1 decl.

864. *Μήγοι*: the *Μήγορες* [*Μαλῶρες*], or 'Maeonians,' were the people who were later called Lydians.

867. *Καῶν*: nom. pl. *Kāpes*, a people occupying the southwest corner of Asia Minor. — *βαρβαροφώνων*: in the later classic use, *βάρβαρος* came to mean 'non-Greek;' here it is not used in that sense, but the compound signifies 'rough-voiced.'

868. *Φθειρῶν*: ntr. sing. acc. obj. of *ἔχον*, and explained by *ὄρος*.

869. *Μαιάνδρου*: the Maeander, from the winding course of which is derived the Engl. word 'meander,' was one of the great rivers of Asia Minor, flowing westward into the Aegean sea at Miletus. — *Μυκάλης*: Mykale, a promontory in Ionia opposite Samos, was the scene of the

great naval victory over the Persians gained by the Athenians on the same day as that on which the battle of Plataea was fought, B. C. 479.

872. *ἤντε κούρη*: connect, not with *τεν* [*ῥει*], but with *χρυσόν*, used with special reference to bracelets or necklaces.

873. *νήπιος*: 'fool.' — *ἐπήκεσε*: 'ward off;,' the original meaning of *ἀρκέω*.

876. The list closes with the names of two of the very noblest of the chiefs who fought for Troy. The Iliad is so full of their exploits that they need no fuller mention here. Sarpedon, the son of Zeus, ranks next to Hector. Glaukos is mentioned at length in Z 145 follg.

877. *Λυκίης*: 'Lykia,' on the south coast of Asia Minor, east of Karia, the remotest point hitherto mentioned whence allies of the Trojans came. To this fact Sarpedon alludes, E 478. — *Ξάνθον*: a river in Lykia, not the Xanthos of the Troad.

We will recapitulate the leaders of the Trojans as we did those of the Greeks (v. 785). They are as follows:

Hector (v. 816), Aenēas (v. 820), Archelochos, Akamas (v. 823), Pandaros (v. 827), Adrēstos, Amphīos (v. 830), Asios (v. 838), Hippothoos (v. 840), Pylaios (v. 842), Akamas, Peiroos (v. 844), Euphēmos (v. 846), Pyraichmēs (v. 848), Pylaimenēs (v. 851), Odios, Epistrophos (v. 856), Chromis, Ennomos (v. 858), Phorkŷs, Askanios (v. 862), Mesthlēs, Antiphos (864), Nastēs (v. 867), Amphimachos (v. 871), Sarpēdōn, Glaukos (v. 876), — twenty-seven chiefs in all.

BOOK THIRD.



Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷσις μόθος ἐστὶν ἀκοίταις.

Gamma the Single Fight doth sing 'twixt Paris and the Spartan king.

1. For the connection, refer back to B 476, 815. — *ἡγεμόνεσσι* [*ἡγεμόσι*]. — *ἑκαστοι*: 'in separate divisions,' according to Nestor's advice in B 362.

2. *κλαγγῇ τ' ἐνοπῇ*: 'with roar and cry;' the distinction between the two nouns is that *κλαγγή* denotes an inarticulate sound, while *ἐνοπή* (*ἐνέπω*) describes spoken words. But it is probable that the two words are used here as nearly synonymous to express more strongly one idea (*cf.* *φόνον καὶ κῆρα*, v. 6; see on B 352). — *ἴσαν*: 'were marching.' — *δρῖνθες ὥς*: B 190 and 764.

3. *ἥντε περ* [*ἔσπερ*]: the clause introduced by it does not prepare the way for anything which follows, but is explanatory of *δρῖνθες ὥς*. — *οὐρανόθι πρό*: lit. 'in front of the sky,' *i.e.* flying just below the vault of the sky.

4. *οὖν*: 'so,' 'once for all.' — *φύγον*: gnomic aor., see on A 218. — *ἀθρόφατον*: 'unending.'

5. *πέτονται*: the subject is really *αἷ τε* (v. 4); *ταί γε* (not necessary to sense) repeats this subject. — *ἐπὶ ῥοάων*: *ἐπὶ* is occasionally used with gen. of place whither. H. 799 b. For Okeanos, conceived as a broad stream flowing around the world, see on A 423, and *cf.* Hom. Dict.

6. *Πυγμαλίοισι*: the 'Pygmies,' men a *πυγμή* (distance from the elbow to the knuckle-joint) in height, were fabled to dwell in the south, in India and Egypt. Their land was yearly invaded by the cranes, with which they waged desperate but ineffectual warfare.

7. *ἡέριαι*: 'at early morn.' — *προφέρονται*: lit. 'bring forth' (to light), 'commence.'

8. *οἱ δέ*: antithesis to *Τρῶες μὲν* (v. 2). — *μένα πνέοντες*: see on B 536.

9. *μεμαῶτες*: see on B 818. — *ἀλλήλοισι*: for case, dat. of adv., G. 184, 3, N. 3, H. 767.

10. εὐτ' [ὥς]: adv. of comparison. — κορυφῇσι: local dat. — κατέχουσιν: gnomic aor. What is the Attic form of 1 aor. of χέω?

11. ἀμείνω (agrees with ὀμίχλην): 'better;' because in a fog the flock is not shut up in the fold as it would be at night.

12. τόσσον . . . ὅσον: '(only) so far as.' — τ(ε): without weight in translation in either clause.

13. τῶν: with strong demonstrative force, 'of these.' — ποσσὶ [ποσί]. — κονίσσαλος ἀέλλης: 'thick dust-whirl;' for etymologies of both words see Hom. Dict.

14. διέπρησσον: for orig. meaning of πρήσσω [πράττω], see on A 483.

15. ἐπ' ἀλλήλοισι ἰόντες: 'as they advanced against each other.' — πεδίω: for gen. see on B 785.

16. προμάχισεν: 'played the combatant in the fore-front of battle.' — θεοειδής: 'of godlike beauty,' like ἀμύμων, of externals only.

17. παρδαλέην (sc. δοράν): 'leopard-skin.' — τόξα: pl., for the bow consisted of three pieces (cf. A 45).

18. αὐτάρ: scarcely differs here from δέ, except that it is not postpositive (see on A 50). — δοῦρε δύο: he held one in each hand. — κεκορυθμένα χαλκῷ: lit. 'helmeted with bronze,' i.e. 'with point of bronze.'

19. προκαλίζετο: 'was challenging,' by mien rather than by words.

20. δ' ὥς οὖν: 'and when then.'

21. ἀρηϊφίλος: 'dear to Ares,' very common epithet of Menelaos, but in this book only. Compounds of adjs. with the oblique case of a noun are unusual. H. 575 c. — προπάρειδεν ὤμιλου [πρὸ ὀμίλου].

22. μακρὰ βιβῶντα: 'taking long strides,' like a valiant hero, explains ἔρχόμενον. — μακρά: cognate acc. with βιβῶντα.

23. ὥς τε . . . ἐχάρη: 'as a lion rejoices.' The clause beginning with ὥς does not close the period begun with ὥς ἐνόησεν (v. 21), but forms a second protasis (in the form of a comparison) to ἐχάρη (v. 27), the principal verb of the entire sentence. — ἐπὶ . . . κύρσας [ἐπιτυχῶν].

25. γάρ: the greediness with which he devours shows his hunger. — εἰ περ ἄν: followed here, after a primary tense, by subj. (cf. B 597.)

28. ὀφθαλμοῖσι: for this regular dat. of means, Homer often uses ἐν ὀφθαλμοῖσι, see on A 587.

29. ἄλτο: for breathing, see on A 532. He sprang to the ground, for Paris was on foot.

33. παλινόστος ἀπίστη: 'recoiling steps away,' i.e. 'gives place in terror.' The aor. is gnomic. Vergil, Aen. II, 379, has imitated the phrase in the words *trepidus refugit*.

34. ὑπό: adv.; 'seizes his limbs below,' i.e. his knees tremble under him.

35. παρείας: in partitive apposition with μιν. In the repetition of τε, which adds rapidity and vividness to the description, we have a case of polysyndeton.

38. αἰσχροῖς: the meaning is active, 'injurious.'

39. Δύσπαρι: 'cursed Paris.' — εἶδος ἄριστε: 'a hero in beauty (and naught else).'

40. ἄγονος: 'unborn.' Another rendering is, 'without children,' a still more terrible imprecation to a Greek, who regarded the extinction of a family as the greatest calamity. Paris, according to the Odyssey, had no children by Helen.

41. καί κε τὸ βουλομένην: 'I could wish even this.' Supply εἰ ἀπώλεο as protasis of καί κε κέρδιον ἦεν.

42. ἔμναι [εἶναι]: sc. as subj. σέ. — ἐπόψιον ἄλλων; 'object of suspicion to (lit. 'of') others;' cf. Lat. *ceteris inuisum*. The genitive is subjective.

43. κάρη κομώντες: see on B 11.

44. φάντες: ptc. represents ipf. tense and should be translated: 'who said' (thought). — ἀριστήα: translate as subj. of ἔμναι: 'that a hero was (playing the part of) champion.'

45. ἔπ' [ἔπεστι]. — φρεσί: local dat. — βίη: 'might for attack'; ἄλκή: 'strength for defence.'

46. ἢ τοῖσδε ἔάν: 'did you, though such a coward?' ἢ, for which we should expect ἦ, is interrogative adv. ἦ means 'surely'; also 'he said,' 3 sing. ipf. from ἦμι. ἢ means 'or' and 'than'; but in the second part of a dependent double question with the meaning 'or,' is written ἦ.

47. ἀγέρας: preliminary in time to ἐπιπλώσας, to which it is subordinate: 'having sailed upon the sea after having collected.'

48. ἀπίης: 'remote.' See on A 270.

49. Notice the alliteration. — δῆμψ: 'nation.'

50. χάρμα, κατηφέην: appositives of the preceding sentence, of which the most important word is ἀνήγες.

51. οὐκ ἂν δὴ μείνειας: 'could you not then withstand?' The potential opt. used interrogatively is here equal to an inv., 'withstand then!' The two verbs ἀνήγες and μείνειας, though grammatically independent of each other, stand in thought in the relation of protasis and apodosis (see on A 18, 20).

52. οὐκ ἂν χραίσμῃ: the opt. would have been regular to correspond with μεγέλης (see on A 137).

53. ἦ: 'surely'; supply as protasis εἰ μὴ δευδήμενες ἦσαν, and see on A 232.

54. ἔσσο: 2 sing. plupf. from ἔννυμι.

55. Ἐκτορ, ἐπεὶ . . . ἐνέλκεσας: μὴ πρόφερε completes the sense.

56. ἀταρής: pred. of κραδίη. — πέλκευς ὥς: see on v. 2.

57. εἰσι: 'goes,' i.e. 'is driven,' equivalent to a passive verb after which the gen. of the agent is in place.

58. δὲ ἐκτάμνησι [δὲ ἂν ἐκτάμνη]. — ὀφθαλμοί: sc. as subj. πέλκευς.

59. ἀτάρβητος: attributive, 'an unterrified' mind.

64. *πρόφερε*: 'bring forward (as a reproach),' 'reproach with.' — *χρυσέης*: *i.e.* 'resplendent,' for her temples more than those of other deities shone with golden gifts (see on A 611).

66. *αὐτοί*: 'in person,' 'by their own act,' *i.e.* without request of the receiver, who should, therefore, not be held responsible for them. — *ἐκόν*: 'by his own will,' 'of himself.'

68. *κάθισον*: 'bid sit down.'

70. *ἀμφ' Ἑλένη καὶ κτήμασι*: 'for Helen and her treasure' (which Paris had carried away with her). Two parties fight for the possession of an object which lies between them. Hence is explained the transition from the orig. meaning of *ἀμφί(ς)*, 'on both sides of,' to the meaning, 'for,' 'in behalf of.'

71. *κρείσσων γένηται*: 'shall have proved himself the stronger;' amplifies the meaning of *νίκηση*. Cf. vv. 2, 6.

72. *εἰ πάντα*: 'all without exception,' 'all in due form.'

73. *οἱ δ' ἄλλοι*: 'but do you, the others.' — *ταμόντες*, *κτλ.*: ptc. joined by zeugma with two objects, though more appropriate to the second; translate: 'having concluded ('struck') friendship and having ratified-by-slaughter-of-victims (*τέμνω*) sure oaths.'

74. *ναίοντε*: opt. of wish, standing between two imvs. — *τοὶ δέ*, *κτλ.*: 'but let them' (the Achaians).

75. *Ἄργος*: used as in A 30 for Peloponnesus. — *Ἀχαιῖδα*: used for Northern Greece.

76. *ἀκούσας*: ptc. assigns the cause of *ἐχάρη* (cf. A 474).

77. *μέσσον* [*μέσον*]: freq. used as ntr. substantive. — *ἀνέργε* [*ἀνείργε*]: 'was forcing back.'

78. *μέσσου*: adj., translate: 'grasping his spear at the middle,' *i.e.* holding it horizontally and using the shaft as the means of forcing back the Trojans. — *ἰδρύνθησαν*: 'were brought to order.' We should translate 'took their seats,' were it not that this act is mentioned as first taking place, v. 326.

79. *τῷ* (*Ἑκτορι*): dat. after *ἐπί* in composition. Translate (vv. 77, 80): 'but the long-haired Achaians were bending their bows at him, nor were they only (*τε*) aiming arrows, but were also (*τε*) striving to hit him with stones.' By a kind of zeugma *ἐπετοξάζοντο* includes the actions described more particularly by *τιτυσόμενοι* and *ἐβαλλον*. Had the construction been perfectly regular, we might have had *τιτυσόμενοι* and *βάλλοντες*. — *λάεσι* [*λάεσι*]: nom. sing *lāas* or *lās* [*λίθος*]. G. 60, 5, 16, H. 216, 11.

81. *μακρόν*: lit. 'over a long distance.'

82. Agamemnon quickly comprehends Hector's purpose, and, in alarm lest injury should be done him, cries, 'Hold (lit. restrain yourselves)! Argives; throw no more, Achaians.'

83. *στεῦται*: see on B 597.

84. *ἄνελ τ' ἐγένοντο*: 'became silent,' in expectation of word from Hector (see on B 323).

85. *δυσπρόσβηντος* : 'quickly,' adv. formed from pf. ptc. of *σπεύω*, 'hasten.'
86. *κέκλυτε* : inv. redupl. 2 aor. followed by *μεν* as gen. of source. G. 176, 1, H. 750.
87. *ῥῆδον* : lit. 'word,' i.e. 'proposal.'
88. *Τρῶες καὶ Ἀχαιοὺς* : partitive appositives of *ἄλλους*, translate : 'others, both Trojans and Achaeans.'
89. *αὐτόν* : as referring to the same person as the subject of *κέλευται* (or verb of similar signification, e.g. 'proposes,' to be supplied) might have stood in nom. case, but, being coupled by *καὶ* with *Μενέλαον*, follows that word in case.
94. *φιλόττητα, ὅρκια* : accusatives of effect. G. 159, N. 3, H. 714 a. Translate (freely) : 'let us, the rest, conclude a league of friendship and ratify a firm treaty.'
95. This verse occurs fifteen times in Hom. and is thus imitated by Vergil : Aen. XI, 120, *Dixerat Aeneas, illi obstrictum silentes.*
96. *ἑὸν* : emphatic by its position. — *διακρινθῆμεναι* [*περιθῆναι*] : as aor. inf. denotes the single act just commencing, 'are parting.'
99. *Ἀργεῖους καὶ Τρῶας* [*ἡμᾶς καὶ ὑμᾶς*]. — *πέποσθε* [*πεπόνησθε*]. 2 pl. 2 pf. from *πέσχω*, without connecting vowel, perh. for *πεπονῆσθε*. Aristarchus read here, *πέπασθε*.
100. Translate : 'on account of my strife (with the Trojans) and the beginning (of that strife) made by Alexander' (cf. *τοῦ εἵνεκα νεῖκος ὄρωσαν*, v. 57).
101. *θάνατος καὶ μοῖρα* : Hom. fulness of expression (cf. vv. 2, 6).
102. *τεθναίῃ* : 'may he lie dead.' — *διακρινθείτε* : aor. pass. opt. expressing desire.
103. *ἄρν' [ἄρνε]* : for this we find later (v. 117) *ἄρνας*. G. 60, 5, 4, H. 216, 2. — *οἴσσετε* and *ἄξετε* : anomalous aor. imvs. formed from stems *οἴσ-*, *ἄξ-* (see Sketch of Dialect, § 20, 4).
104. *γῇ τε καὶ ἡλώφ* : it was the black ewe-lamb which was sacred to the earth. — *οἴσομεν* : fut. indic.
105. *βίην Πριάμοιο* : 'mighty Priam' (cf. B 387; cf. also Vergil, Aen. IV, 133, *odora canum vis*). — *ὅρκια τάμνη αὐτός* : 'be present in person to conclude the treaty;' it is Agamemnon, not Priam, who actually slays the victims (vv. 273, 292).
106. *αὐτός* : lit. 'in person,' refers to *βίην Πριάμοιο* as if it were *κρατερὸν Πριάμον*. — With pl. *παῖδες*, which here refers chiefly to Paris, we may perhaps compare *αἰχμητῶν* (v. 49), which refers chiefly to Agamemnon.
108. 8' : this verse gives a second reason for bringing Priam. Besides the arrogance and faithlessness of Paris, 'young men's minds are flighty.'
109. *οἷς [οἷς ἄν]* : sc., as antecedent, *τούτοις*, a dat. of adv. with *λεύσσει*.
110. *μετ' ἀμφοτέροισι* : 'among them both,' i.e. for the old man and for those whom he counsels.

112. *παύσασθαι*: *varia lectio* *παύσεσθαι*, which would be natural after a verb of 'hoping' (cf. v. 28). The aor. inf. refers to a single event. — *πολέμοιο*: for gen., G. 174, H. 748.

113. *ἔρυσαν*: *ἐρύκω* properly means 'hold,' 'detain.' As joined here with prepositional phrase implying motion, we may translate: 'drove into rows and held them there.' — *ἐκ (ἐξ ἵππων) ἔβαν*: 'descended from their chariots.' Notice that *ἵπποι* is freq. used in Hom. in the sense of *ἄρμα*, cf. B 770.

115. *πλησίον ἀλλήλων*: 'near one another,' i.e. one suit of armor lay near another. — *ἀμφίς*: 'on both sides,' i.e. between the suits of armor as they lay on the ground.

116. *τε . . . τε*: see on vv. 34, 35.

117. *Ταλθύβιος*: Agamemnon's herald, already mentioned A 320.

120. *οἰστέμεναι*: anomalous aor. inf., see on v. 103. — *οὐκ ἀπίθησε*: takes the dat. like simple *πείθεσθαι*. Translate: 'and he, I assure you, did not fail to obey illustrious Agamemnon.'

121. *αἶθ'* [*αἶτε*]. Iris's proper office is to execute the commissions of the gods (B 786), but here she acts on her own impulse and brings before our eyes Helen, the occasion and the prize of the single combat.

124. *Δαοδίεην*: should regularly be dat., as appositive of *γαλόφ* (v. 122), but the influence of the nearer *εἶχε* prevails over that of the more remote *εἰδομένη*.

126. *δίπλακα*: lit. 'double-mantle,' so large that, like a shawl, it was folded before being thrown upon the shoulders. — *πολέας ἀέθλους* [*πολλοὺς ἀθλους*].

128. *ἔθεν* [*οὐ, αἰτῆς*]: not enclitic, because emphatic.

130. *νύμφᾳ* [*νύμφη*]: the word (Lat. *nympha*) properly means 'bride,' but is also used of a married woman who has not lost her youth and beauty.

132. *οἷ*: its antecedent is *οἱ* (v. 134). — *ἐπ' ἀλλήλοισι φέρον*: 'were bringing war against one another.'

134. *ἔσται* [*ἦνται*]. *ἔσται σιγῇ*: 'remain quiet' (see on v. 78 and B 255).

135. *ἀσπίσι κεκλιμένοι*: 'leaning on their shields;' the *ἀσπίς*, as it rested upon the ground, came up to the breast of the warrior. The verse gives us a picture of the Homeric warrior as he stands at rest.

138. *τῷ δέ κε νικήσαντι* [*ὅς δέ κε νικήσῃ*]: i.e. *κε* is used with the ptc. as it would be in the conditional relative clause to which it is equivalent. — *κεκλήσῃ* (more freq. in Hom. uncontracted *-εαι*): fut. perf. of *καλέω*, which in the pass. voice often has the general sense 'to be' (see on A 139, B 260), but is never exactly equivalent to it.

140. *ἀνδρὸς προτέρου*: Helen is regarded as no longer the wife of Menelaos (cf. Γ 172). — *ἄσπεος*: i.e. Sparta. — *τοκῆων*: i.e. Tyndareos and Leda, who are thought of as still living, though Helen is also called *Διὸς ἐκγεγαυῖα* (v. 199).

141. ὀβύνησι: a 'veil,' also called κρήδεμνον and καλύπτρη, was worn by (noble) women and maidens when they went out of the house or into the presence of men.

142. ἐκ θαλάμοιο: the θάλαμος was in the rear of the house.

144. This is the only passage in the Iliad where the attendants of a noble lady are mentioned by name. Aithra has been mentioned, B 561. After Theseus became king of Athens, Aithra resided there, and was put in charge of Helen when she was carried off on a certain occasion by Theseus. Kastor and Polydeukes rescued their sister, and brought Aithra as her slave to Sparta, whence she seems to have accompanied her to Troy. Of Klymène nothing more is known than that she came from Sparta.

145. Σκαίαι πύλαι: the 'Scaean gates' are the only ones which are mentioned by name in Homer.

146. οἱ δ' ἄμφι Πρίαμον: 'but Priam and his suite;' the follg. names stand on the same footing with those included in the phrase οἱ ἄμφι Πρίαμον, and might have been in the nom. case.

149. δημογέροντες: in apposition with subj. of εἶπτο [ἦντο], 'sat as elders of the people,' i.e. occupied, in virtue of their function, this prominent place. The follg. episode (vv. 149-160) illustrates, by its effect, the power of Helen's beauty. As she approaches the tower, it so impresses these old men that they declare that they cannot 'blame Trojans and Achaeans that they endure wars a long time for (to gain possession of) such a woman.'

150. πολέμοιο: gen. of separation, 'from combat' (see on A 165).

151. τρέττιζουσιν ἱουκότες [τρέττιζιν εἰκότες]: the comparison of the cheery gossip and soft tones of the Trojan elders to the chirping of grasshoppers is not meant in a contemptuous spirit; the Greeks considered this chirping an especially pleasant sound.

152. λειριόεσσαν: lit. 'lily-white' (λείριον, 'lily'); then, when the epithet is transferred from things seen to things heard, 'delicate,' 'feeble.' — ἱέσι [ἱᾶσι].

153. τοιοῖ: for construction, see on δημογέροντες, v. 149.

155. ἦκα: 'softly,' the admiration all the deeper because expressed in hushed tones.

158. αἰνῶς ἵουκεν: as we say 'she is fearfully like.' — εἰς ὄψα: lit. 'into her face,' i.e. as one looks upon her face.

159. καὶ ὧς: 'even thus,' 'despite that.' In this phrase, and after οὐδ(έ), the adv. is printed with the circumflex accent (see on A 33).

160. ὀπίσσω: 'for time to come.'

161. ἐκαλέσσατο φωνῇ [ἐκαλέσατο φωνήσας]: 'raised his voice and called.'

162. ἐμείο: connect gen. with πάροιθε, 'before me.'

163. ἴδῃ [ἴδης]: see on A 56. — τέ: the enclitic may be used more than once. — μοι: 'in my eyes.' G. 184, 3, N. 5, H. 771.

166. *ὥς ξονομήνης*: 'in order that you may call by name,' a second final clause dependent, like *ὅφρα ἴδῃ* (v. 163), upon *ἴζεν*.

167. *δοτις*: predicate. Notice in the follg. dialogue that *δε* is the pron. constantly used in the question, *οὗτος* in the answer. Thus the distinction is observed that *δε* refers to something not well known, of which the description is to follow; *οὗτος*, to something well known.

168. *κεφαλῇ*: best taken as dat. of respect, the same construction as in vv. 193, 194. 'Greater in the head' means that the head is the part which attracts notice and marks the difference in size. We might translate freely: 'the head of others is loftier,' or 'others are superior in stature.'

170. *γαρόν*; 'stately.' — *βασιλῇ*: pred. appositive of *ἀνδρί*, 'a man who is a king.' Cf. B 474.

172. *αἰδοῖός τε δεινός τε*: 'object of reverence and dread.' Priam's kind invitation to Helen to draw near reminds her of her unworthiness, and suggests the first words of her reply (v. 172). The apparent hiatus before *ἐκυρέ* and lengthened final syllable before *δεινός* are explained by an orig. *F*.

173. *κακὸς θάνατος*: i.e. 'suicide.'

174. *γνωτοῦς*: here used in the sense of 'brothers.'

175. *παῖδα*: Helen's only child was Hermione (by Menelaos). — *ὁμηλικὴν [ὁμήλικας]*: 'companions,' abstract noun used instead of concrete.

176. *τά γ(ε)*: i.e. my wished-for death. — *τό*: [*διὰ τοῦτο*].

179. This was the favorite verse of Alexander the Great. — *ἀμφοτέρων*: in apposition with the follg. clause, *βασιλεύς . . . αἰχμητής*. G. 137, N. 3, H. 626 b.

180. *αἴτ(ε)*: 'besides.' — *εἴ ποτ' ἔην γε*: 'if it was really he!' *Varia lectio*, *ἦ ποτ' ἔην γε*: 'yes, it was once he!'

183. *ἦ βὰ νυ*: 'surely as I now see.'

184. *ἤδη καί*: 'already once;' for *καί*, see A 249. — *Φρυγίην*: see on B 862.

187. *ἐστρατόωντο*: 'were encamped.' — *παρ' ὀχθὰς Σαγγαρίου*: 'along the banks of the Sangarios.' The Halys and the Sangarios were the largest rivers in Asia Minor. Both empty into the Pontos Euxeinus, the Halys lying farther east.

189. *Ἀμάζονες ἀντιάνειραι*: the Amazons are said to have lived east of Greater Phrygia on the banks of the Thermōdon.

191. *δεύτερον*: connect with *ἐρέεινε*.

192. *τόνδε*: expressed by prolepsis in the main sentence, so that *δε*, in the dependent clause, might have been omitted. See on A 536.

195. *οἷ*: for dat., for which the poss. gen. would have been a near equivalent, see G. 184, 3, N. 4, H. 767.

197. *ἐπικω*: 'I liken,' probably for *εἰκ-σκ-ω* (*εἰκελος*, *ἵκελος*).

200. αἶ: 'in turn,' in contrast with Agamemnon (v. 178).
201. κραναῖς περ δούσης: 'though very (περ) rocky' (see on A 131).
203. ἀντίον ἦδ' α: governs the acc. (τήν), like προσέφη or προσέειπεν.
205. δεῦρό ποτ' ἦλυθε: Before the expedition against Troy an effort was made to secure the restoration of Helen by negotiation, and Odysseus and Menelaos were envoys.
206. ἀγγελλίης [ἄγγελος]: 'as an envoy,' best taken as nom. sing. masc. in apposition with 'Οδυσσεύς.
207. ξένισσα, φιλήσα: 'discharged the duties of host (ξένος) and entertained.' ξενίζω is the word of more general meaning.
208. ἰδάν: see on B 299.
209. ἀγορεύουσιν: see on B 481.
211. ἄμφω δ' ἔχομένο, κτλ.: The two nominatives — ἄμφω, 'Οδυσσεύς — are to be explained by the principle of apposition of the whole with the part.
213. Translate (vv. 213-215): 'Then indeed Menelaos spoke rapidly, few words (but) with a very clear voice, since he did not use many words nor missed the right word, though he was the younger.'
215. γέναι: occurs only here in the sense of γενεῇ, 'age.'
216. ἀναίξει(ν): opt. of repeated action in temporal clause. G. 233, H. 914 B.
217. στά-σκ-ε-ν, ἰδ-ε-σκ-ε-ν: iterative forms for ἔστη, εἶδεν. — κατὰ χθονὸς ὄμματα πήξας: describes more minutely ὅπαλ δὲ ἰδεσκε.
218. The thought in this verse is that Odysseus used no gesture in speaking. — ἐνώμα: ipf. from νομάω.
220. 'You would have said that he was a sullen fellow or (lit. 'and') simply a blockhead.'
221. εἴη (varia lectio ἦι): 2 aor. opt. from ἴημι.
222. ἔπειά νιφάδεσσιν: the lengthened α before νιφάδεσσιν indicates a lost initial consonant, — in this case σ. Cf. νιφάς and Engl. snow.
224. ὦδε ἀγασσάμεθ': 'did we so much wonder.'
226. τίς τ' ἄρ': cf. A 8.
227. κεφαλὴν: G. 160, 1, H. 718 a.
228. τανύπεπλος: variously explained as 'long mantled,' i.e. 'with flowing mantle,' or 'fine mantled,' i.e. 'with fine-woven mantle.'
229. Αἶας: 'Ajax' son of Telamon, brother of Teukros, from the island of Salamis (see on A 145).
230. Here Helen's eyes fall on Idomeneus, and though Priam had not asked his name she goes on to speak of him, and of how Menelaos had entertained him as he came to Sparta from Crete in days of old. In a similar way, as her eyes run over the host, she is reminded of her own brothers who had died in Sparta during her absence, without her knowledge. For an admirable translation in English hexameters of this beautiful passage (vv. 234-244), see Essay on Scanning, § 7.

231. ἡγερέθονται: see on B 304.

235. γνοίην: for opt. G. 226, 2 b, H. 872 — καί τ': 'and also.'

238. τῷ μοι μία γείνατο μήτηρ: lit. 'one (and the same) mother with me (i.e. the same with my own mother) brought them forth;' i.e. 'the same mother brought them forth who also brought me forth.' μία has the same force that ἡ αὐτή would have, and governs dat. in the same way. G. 186 and N. 2, H. 773 and b. This abbreviated comparison is called in Latin *comparatio compendiaria* (cf. A 163).

242. δαιδίοτες: 2 pf. ptc. from stem δφι. This stem reduplicated would give δεδφίοτες, in which the first ε would be long by position. To retain this long quantity of the first syllable after the disappearance of the F, ε was lengthened into ει (see on A 33). — ἃ μοί ἐστιν: i.e. 'which lie upon me.'

243. τοὺς κάτεχεν αἶα [γαῖα ἐκάλυπτεν αὐτοῦς]: lit. 'the earth was holding them fast,' i.e. 'they lay buried beneath the earth.' Notice that the common legend of the immortality of Kastor, and the mortality of Polydeukes, is shown to be later than Homer by the poet's ignorance of it as evinced in this passage.

244. αἶθρι: 'there,' i.e. ἐν Λακεδαίμονι. Notice the melodious close of this verse.

245. θεῶν: gen. of possession; the gods referred to are Zeus, Helios, Gaia. The narrative is here resumed from v. 120.

246. ἐὺφρονα: lit. 'gay-hearted,' 'cheery,' i.e. 'making glad the heart.' For other epithets of wine, see Hom. Dict. οἶνος.

248. Ἴδαίος: for -ος, see Essay on Scanning, § 5, 4.

249. παριστάμενος: in order to 'stand by his side,' he had first to climb the tower of the Scaean gates, for Priam was there (v. 149).

250. ὄρσσο: 1 aor. midd. with intermediate vowel of 2 aor. In ordinary prose we should expect a conjunction, perh. γάρ, between ὄρσσο and καλέουσι, 'summon;' the absence of the conjunction, asyndeton, adds vivacity to the description. H. 1039.

252. τάμητι: subjects are Priam, and ἔριστοι Τρώων καὶ Ἀχαιῶν.

255. νικήσαντι: for use of κε with ptc. see on v. 138.

256-258. These verses resemble closely vv. 73-75. — ἔποιτο, ναλοίμεν: these optatives expressive of a wish differ little from the future indicative; they are joined with νένονται, which always has a fut. meaning.

259. ῥίγησεν: 'started with fright,' at the thought of Paris's danger. — ἐταῖροι: for dat. see on B 50; the king is constantly attended by his ἐταῖροι, in the same way as Helen (v. 143) by her ἀμφίπολοι.

260. ὀτρυνάτω: lit. 'hurriedly' (ὀτρύνω). There was need of haste, for it was necessary to go to the palace for the chariot and return to the Scaean gates.

261. κατ-έειπεν: 'drew in the reins,' i.e. after untying them from the ἄντυξ or rim of the chariot, to which they were made fast while the chariot was at rest (see Hom. Dict. cut 10).

262. πᾶρ δέ οἱ : 'and by his side.'

263. ἔχον : 'were guiding.'

265. ἐξ ἵππων = ἐξ ὀχέων, see on v. 113, cf. B 770.

266. ἱστυχόωντο : 'they strode.'

267. ἄρυστο δ' αὐτίκ' ἔπαυα : 'and then straightway uprose,' i.e. to bid them courteous welcome.

268. κήρυκες . . . σάναγον : 'the heralds were bringing together the trusty pledges of the gods,' i.e. the heralds, Greek and Trojan, were bringing forward from their respective sides the victims destined for sacrifice.

270. μίσγον : 'were mingling the wine,' i.e. were pouring into a common receptacle the wine which both parties had brought for a common purpose. — βασιλεῖσι : 'leaders,' 'nobles,' of both Greeks and Trojans. This libation might not be poured with unwashed hands.

271. μάχαιραν : 'his (force of midd. voice in ptc.) sacrificial knife.' For representation of μάχαιρα, see Hom. Dict. cut 89.

272. οἱ : dat. of adv. limiting ἔωρτο instead of poss. gen. limiting ξίφος. G. 184, 3, N. 4. H. 767. Translate οἱ ἔωρτο, lit. 'hung for him.' ἔωρτο [ἦρτο] : 2 plupf. pass. from αἰρώ [αἶρω]. The theme is αερ-; this would give in plupf. by a regular change ἦορτο, and *metathesis quantitatis* gives us ἔωρτο. — αἰών [ἀεί] : 'always,' for, as commander-in-chief, the regular exercise of priestly functions belonged to Agamemnon.

274. νείμαν (3 pl. 1 aor. from νέμω) : distribution was made of the hair of the victim's head after it had been solemnly cut off, to each of the nobles, that they might each have a token of their participation in the sacrifice, and of obligation to help fulfil the agreement.

275. μεγάλα : see on A 450. For attitude in prayer, see Hom. Dict. cut 14; cf. also *ad caelum cum voce manus tendoque supinas*, Vergil, Aen. III, 176.

276. Ζεῦ πάτερ : invocation similar to B 412. The summits of lofty mountains were specially sacred to Zeus, as the Greek Church to-day consecrates them to Elijah (Ἅγιος Ἠλίας). In addressing Zeus, accordingly, Agamemnon calls on the deity presiding over the region.

277. ἥλιος : as the sun daily traversed the earth from east to west, he would be witness of all violations of plighted faith.

278. ποταμοί : 'rivers' of the Trojan plain. — γαῖα : the goddess 'Gaia,' 'Earth.' — οἱ τίνυσθον : 'ye who punish,' i.e. the two chief deities of the lower world, Hades and Persephone.

279. ὅτις κ' ἐπιόρκον ὁμόσση [ὅς ἂν ἐπιορκήσῃ].

283. νεώμεθα : the 1 pl. of hortative subjunctive takes the place of the impv., which lacks this form. νεώμεθα is exactly parallel to ἐχέτω (v. 282).

285. Τρῶας . . . ἀποδοῦναι : see on B 413.

286. ἦν τινα βούκην : repeat ἀποτινέμεν.

289. οὐκ ἔθελονσι : 'if they shall refuse,' *si recusabunt*. οὐκ forms one idea with the verb; otherwise μή must have stood, not οὐκ.

291. **τῆλος πολέμοιο** : *i.e.* victory and the destruction of Troy (*cf.* B 122). — **κίχλειω** : for form see on A 26 : for mood, G. 239, 2, H. 921.

292. **ἀπὸ . . . τάμῃ** : 'cut off,' *i.e.* severed the upper part of the gullet from the lower. — **χαλκῷ** = **μαχαίρῃ** (v. 271).

294. **θυμοῦ δυνουμένους** : 'bereft of life,' explains **ἀσπαίροντας**.

295. **οἶνον . . . ἔιχον** : 'but they were drawing off wine (with the *πρόχοος*) from the mixing bowl into the cups (*δεπδέσσει*) and were pouring it out.' The libations were poured upon the ground separately from each cup as it was filled. See on A 471.

299. **ὕπερ ὅρκια πημήνεια** : 'work mischief by violating the oaths.' The opt. in the conditional relative sentence might lead us to expect **ἂν βέοι** instead of the opt. of wish without **ἂν**.

300. **σφ' (ι)** : for dat. of disadv. see on v. 272. — **ὥς δδε οἶνος** : for similar symbolical actions, *cf.* Livy i. 24 ; Exodus xxi. 6.

301. **αὐτῶν καὶ τεινῶν** : poss. gen. instead of dat. like **σφι** (v. 300). — **ἄλοχοι δ' ἄλλοισι δάμειν** : for more explicit statement, see B 355. **ἄλοισι** is dat. of agent.

302. This verse closely resembles B 419. — **ἄρα** : see on B 36.

303. **Δαρδανίδης** : Priam was sixth in descent from Dardanos. The royal line ran thus : Dardanos, Erichthonios, Tros, Ilos, Laomedon, Priamos.

306. The passage beginning with this verse (vv. 302–326) will be found at the commencement of the book in *facsimile* from *Codex Venetus*. — **οὐ πῶ [οὐ πως]** : *nullo modo*. — **τλήσομαι** : 'shall I have the heart.' — **ἐν ὀφθαλμοῖσι** : see on v. 28.

307. **Μανιάφῃ** : for dat. G. 186, N. 1, H. 772.

308. **Ζεὺς μὲν [μὴν], κτλ.** : This verse is a pious expression of Priam's willingness to leave all things with Zeus as the all-wise. The relation of Zeus to the other Olympian deities, as the superior of them all, is indicated in the phrase **Ζεὺς τε καὶ ἀθάνατοι θεοὶ ἄλλοι**.

309. **θανάτοιο τῆλος** : periphrasis for **θάνατος**. — **πεπρωμένον ἔστιν [πέπρωται]**.

310. **ἐς δέφρον ἄρνας θέτο** : the dead lambs were carried back to Troy for burial, for the flesh of victims slain in ratifying an oath was not eaten, but buried or cast into the sea.

312. **βήστρο** : for form see on A 428.

315. **διεμέτρεον** : 'were measuring across,' *i.e.* from side to side.

316. **πᾶλλον** : 'were shaking them,' so that all knowledge of the position in the helmet might be lost. In v. 324, **πᾶλλε** means 'was shaking,' until the lot should fly forth from the helmet.

317. **ἀφελή** (2 aor. opt. from **ἀφ-ιημι**) : opt. explained on the principle of the *oratio obliqua* ; it stands here as indirect question.

318. **λαοὶ δ' ἠρῆσαντο** : 'and the people offered their prayer.' What the prayer was, is more particularly described in the four verses begin-

ning with v. 319. The people continued praying during the preparations and while Hector was shaking the helmet.

319. *τις*: 'many a one' (see on B 271).

321. *τάδε ἔργα μετ' ἀμφοτέρουσιν ἔθηκεν*: 'has occasioned these doings (i.e. this war) between both parties.' Both sides agree in recognizing the guilt of Paris and in wishing his death.

325. *ἄψ ὀρόων*: each chief had scratched his mark upon a lot (*κλήρους*, v. 316), and Hector turned his face away that he might not appear to favor his brother.

326. *ἕζοντο*: here, for the first time, the sitting-down of both hosts is mentioned, though they had long since dismounted from their chariots and laid down their armor (*cf.* vv. 78, 113).

327. *ἔκαστο*: extended by zeugma to apply to *ἦπποι*, though appropriate only to *ἄρματα*. The natural verb with *ἦπποι* would be *ἵσταντο*.

328. *ἀμφ' ὁμοιοι*: 'about their shoulders;' cuirass, sword, and shield could be said to be *ἀμφ' ὁμοιοι*. The sword was suspended from the shoulders by a strap, *τελαμών*. The combatants had previously (v. 114) taken off their armor.

330. This and the seven following vv. are interesting as a description of the process of arraying the Hom. chief in armor. See Hom. Dict. for pictorial representations of each article of armor named.

332, 333. Paris had appeared on the battle field in light armor; hence it was necessary for him to borrow his brother's cuirass. — *ἤρμοσε δ' αὐτῷ*: 'but it fitted himself.' For process of adjusting cuirass, see Hom. Dict. cut 59.

334. *ἀργυρόηλον*: epithet applying only to the hilt; *χάλκεον*, to the entire sword.

338. *ἔγχος*: two spears seem to have belonged to the complete equipment of the warrior (*cf.* v. 18). — *οἱ παλάμηφιν [ταῖς παλάμαις]*: for the two datives, standing in relation of whole and part, see on A 150.

339. *ὣς δ' αὐτως*: 'and in the same way.' *ὡσαύτως* is adv. formed directly, with changed accent, from *ὁ αὐτὸς* (see on A 133).

340. *ἐκάτερθεν*: lit. 'from each side.'

341. *Τρώων καὶ Ἀχαιῶν*: best explained as gen. of place, limiting *ἐς μέε(σ)ον* after the analogy of the gen. with adverbs of place. G. 182, 2, H. 757.

342. *ἔχεν*: 'was holding,' the amazement was prolonged.

344. *καὶ ῥ' ἐγγὺς στήτην*: 'and then the two drew near.' — *κοτέοντε*: subordinate to *σειόντε*, 'shaking their spears in rage at each other.'

347. *βάλεν κατ' ὀσπίδα, κτλ.*: 'struck full in the midst of Atreides's round shield.' *βάλλω* takes the acc., not the gen., of the object hit.

348. *δεῖ οἱ αἰχμή*: 'but its point.' For dat. *οἱ* (referring to *χαλκός*), see G. 184, 3, N. 4, H. 767.

349. *ἔρηντο χαλκῷ* (dat. of accompaniment): 'raised himself with his

spear,' *i.e.* drew himself up to his full stature for a stronger thrust downward and forward.

350. ἐπευξάμενος: 'uttering a prayer besides' (ἐπί).

351. ἀνα: for accent, H. 170 D h — δ: article used as relative, its antecedent omitted (*cf.* A 230). — με πρότερος κἀκ' ἔοργε: 'was the first to work me harm.' ἔοργε: 2 perf. from βέζω (stem *Feργ-*).

352. δῖον: implies illustrious birth and beauty, but has no necessary reference to character.

353. τις: 'many a one.' — ἐρρήγησι: 3 sing. pf. subj. from βριγέω; for form, G. 119, 12, d, II. 381 D 1.

354. παράσχη: subj. in conditional relative sentence. δ κεν [ὅς ἂν] παράσχη = ἔάν τις παράσχη

355. ἀμπεπαλόν: redupl. 2 aor. from ἀνα-πάλω.

357. δὶὰ μὲν: the lengthening of the first syllable of διὰ is necessary to make a dactyl. Such a verse as this is called acephalous.

358. ἠρήρειστο [ἐρήρειστο]: lit. 'had leaned against; ' here, 'had forced itself.'

359. ἀντικρὺ παραί: 'right on past. — διάμησε (δι-αμάω): 'cut (lit. 'mowed') through.'

362. ἀνασχόμενος: 'having raised himself,' to strike with greater force (*cf.* v. 349). — One object of the φάλος, the 'crest' or 'ridge' of the helmet, was to make blows glance harmlessly off. For illustration, see Hom. Dict., cuts 20, 128. — ἀμφὶ αὐτῷ: *i.e.* ἀμφὶ τῷ φάλῳ.

363. διατρυφέν (2 aor. pass. ptc. from δια-θρύπτω): agrees with ἔγχος. — τριχθαῖ τε καὶ τετραχθαῖ: for idiom, see on B 303.

365. Such an exclamation of vexation and disappointment does not imply, in the Homeric hero, profanity or disrespect toward the gods.

366. τίσασθαι: for meaning of aor. inf. see on v. 112. Translate, with ἦ τ' ἐφάμην: 'and verily I believed that I was sure to take vengeance on Alexander for the injury to me.'

367. ἄγη [ἔάγη]: 2 aor. pass. from ἄγνυμι. In μοι, twice used, we have the common use of dat. (of disadv.) limiting the verb, instead of a poss. gen. limiting the noun (see on v. 338). — καί: join with ἤλχθη.

368. Translate this verse: 'flew (lit. 'leaped') from my hands a useless thing: nor did I strike him,' *i.e.* I only hit his shield and cut through his cuirass. — παλάμηφιν [παλαμῶν].

369. ἦ: see on A 219. — ἐπαίξας λάβεν: 'sprang upon and laid hold of him (*sc.* αὐτόν) by the helmet (κόρυθος).'

370. ἐπιστρέψας ὤκε: 'turned over and was dragging.'

372. ὀχεὺς τέτατο τρυφαλείης: 'was stretched as a helmet-strap' (lit. 'holder').

373. ἤρατο: 1 aor. from ἔρυνμαι (see on A 159).

374. εἰ μὴ ἄρ' ὀξὺ νόησε: 'unless at just that moment (ἄρα) had sharp ly discerned.'

375. βούς : 'ox-hide.' Here the word βούς, by a kind of zeugma, means 'ox' with reference to κταμένοιο, and 'ox-hide' with reference to ἰμάτια. Translate : 'the strap of the hide of an ox slain by violence.'

376. κενή [κενή] : 'empty.' — ἄμ' ἔσπετο : 'followed close after,' i.e. being empty, made no resistance.

380. ἔγχεi χαλκίῳ : i.e. with his second lance, for, like Paris (v. 18), he had two spears, one of which (v. 355) he had already hurled.

381. βεῖα μάλ' : 'very easily.'

383. καλόνουσ' : probably fut. ptc., G. 120, 2, H. 422. — ἔε [ῥεi].

385. Translate : 'and she laid hold of and plucked with the hand her fragrant garment.' — ἑανοῦ : connect, as gen. of part taken hold of, with λαβοῦσα.

386. μιν : for constr., see on B 22.

387. ναιετοόση : join with οἱ [αὐτῇ], dat. of adv. with ἥσκειν (ipf. from ἄσκειω). ν movable is sometimes appended to the contracted form of 3 sing. ipf. (cf. Δ 436).

388. μιν : i.e. γρηῖν.

391. κείνος δ' γ' : 'there he is.' κείνος is translated as if it were ἐκεῖ. — δινωτοῖσι (δινώω, 'turn') : lit. 'rounded' or 'turned,' properly of posts and bars of a bedstead, then applied, with perhaps the more general meaning 'polished,' to the bedstead as a whole.

393. Note the difference in meaning between the aor. ἐλθεῖν and the presents ἔρχεσθαι, καθίζειν.

394. χωροτο : for gen. of separation after λήγοντα, see on A 224.

395. τῇ : for dat. see on B 142. — θυμόν : 'wrath,' 'indignation.'

396. καὶ β' ὥς : 'and so when.' — ἐνόησε : 'she observed,' the women about her (cf. v. 420) only saw the γρηῖς παλαιγενῆς (v. 386).

397. περικαλλέα δαρήν στήθεά θ' ἱμαρόντα καὶ ὀμματα μαρμαίροντα : 'beauteous neck, lovely breasts, and sparkling eyes.' These characteristic marks the goddess allowed to show through her disguise. Cf. Vergil, Aen. I, 402, *Dixit et avertens rosea cervice refulsit*.

398. θάμβησεν : 'amazement seized her.' — ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε : see on A 361.

400. ἦ : see on v. 46. The particle of asseveration here, as often, stands in an interrogative sentence. — πολλῶν [πόλεων] : best connected as gen. partitive with adv. πῇ. — προτέρω : here local, 'farther away,' i.e. farther from Sparta.

401. Φρυγίας : gen. limits πολλῶν. It may be considered either as partitive or possessive gen.

402. καὶ κείθι : 'there also,' as Paris is now your favorite at Troy. — μαρόπων : see on A 250.

403. δῆ : 'forsooth.' — δῖον : see on v. 352.

404. ἔθελε : 'is resolved.'

405. παρίστης : 'didst thou come hither and art standing by,' see on A 6, 197.

408. 'Go and sit by him and withdraw from the path of the gods!' *i.e.* give up thy place among the gods.

409. ποιήσεται: subj. with shortened mood-sign. Sketch of Dialect, § 17, G. 239, 2, H. 921, 1055, 7.

410. νειμωσσητόν: 'blameworthy,' because, by the result of the combat, Helen belongs to Menelaos.

412. ἄκριτα: lit. 'undistinguished,' *i.e.* 'countless,' 'endless.' Helen's expressions of penitence and self-abhorrence are frequent (*cf.* 2 344 follg.).

414. σχετλή (ἔχω): 'stubborn,' 'self-willed one.'

415. ἀπεχθήρω: aor. subj. from ἀπ-εχθαίρω.

416. μέσσω δ' ἀμφοτέρων: 'and between both' (peoples); for gen. see on v. 341 and G. 182, 2, H. 757. — μητίσσομαι: see on v. 409.

417. ὀλῃαι (2 aor. subj. midd. from ὀλλυμι) [ὀλη]: the subj. is potential (see on A 137) — οἶτον: cognate acc., G. 159, H. 715 b.

419. κατασχομένη: lit. 'having held (drawn) down (over her head),' 'having veiled herself with' (see on v. 141).

420. ἦρχε δι δαίμων: the meaning is, 'for a deity led the way.'

422. ἀμφίπολοι: mentioned by name in v. 143.

424. τῇ: join with κατέθηκε: 'placed for her.'

425. Ἀλεξάνδρου: for gen. with adv. of place, see G. 182, 2, H. 757.

427. ὅσσοι πάλιν κλίνασα: *oculis aversis*.

428. ἤλυθες, κτλ.: indignant exclamation, like our, 'Ah! there you are! back from the combat!'

429. δαμείς: 'having succumbed to.'

431. φέρετος: 'superior.' — βέη: dat. of respect.

432. προκάλεσαι: 'call forth against yourself,' 'challenge.'

434. παύσθαι: the gen. πολέμου, or the supplementary ptc. πολεμίζων, may be supplied.

436. τάχα: 'speedily'; this word has never in Hom. the meaning common in Attic, 'perhaps.' — δουρί [δόρατι]: connect with ὄπω.

437. μύθοισι: join with προσείπεν.

438. με . . . θυμόν: see on A 150, 362; *cf.* also v. 442.

439. σὸν Ἀθίγη: 'by Athena's help,' *i.e.* the credit is not his own.

440. ἡμῖν: *i.e.* Paris and the Trojans. The indolent and cowardly always expect *another time* when they shall show industry and courage.

441. τραπέλομεν [ταρπῶμεν]: 2 aor. subj. pass. from τέρω. Sketch of Dialect, § 23, R.

442. ἀμφεκάλυψεν: 'enveloped,' 'encompassed' — ᾧδε: antecedent to ὅς (v. 446).

445. Κρανάη: the adj. κράναος means 'rocky.' It is used as an epithet of Ithaka (v. 201). The ancient prehistoric rock-city at Athens (south-west of the Acropolis) was called Kranaa. Pausanias identifies, as the first stopping-place of Helen and Paris, a little island between Sounion and Keos; Strabo, an island off Gytheion, the seaport of Sparta.

446. For distinction between *στίργω*, *ἔραμαι*, *φιλέω*, see Dictionaries.

447. Helen is the counterpart of Paris, with the same weaknesses. Like him, she can see the right and deplore the wrong; and yet — though she has, in words of bitterest reproach, just painted Paris's character as coward and seducer and has declared that, now that he has been conquered by Menelaos, it would be a shame to go to him (v. 410) — she does not resist his allurements, and at the last follows him not unwillingly (v. 447). And thus, before ever Pandaros's arrow had wounded Menelaos (Δ 205 follg.), the two original causes of the war, Helen and Paris, had broken the compact (*cf.* vv. 71, 72).

448. *ἀν' ὄμιλον* : *sc.* *Τρώων*.

453. *οὐδ' . . . ἐκείθانون* : the positive denial includes the qualified denial *οὐκ ἂν κευθάνοιεν*, which would form the regular conclusion to *εἴ τις ἴδοιτο*.

454. *σφιν* : for dat. G. 184, 2, H. 773. — *ἴσον κηρὶ μελαίνῃ* : 'like black death.' *Cf.*, with the expression *κηρὶ μελαίνῃ*, Horace's *atra cura*.

456. *Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι* : see on B 816.

457. *φαίνεται* (*sc.* *οὕσα*) : 'appears to be (and is).' — *Μενελάου* : pred. gen. of possession.

459. *ἀποτινῶμεν* : inf. coupled with inv. *ἔκδοτε*, without any sensible difference of signification. *Cf.* A 20, where the inf. used as inv. immediately follows an opt.

460 = 287.

461. *ἐπὶ . . . ἤνεον* : 'shouted assent,' while the Trojans admitted by their silence the justice of Menelaos's demand. *Cf.* *ἐπευφήμησαν*, A 22.

BOOK FOURTH.



Δέλτα, θεῶν ἀγορή, ὅρκων χύσις, ἄρεος ἀρχή.

In Delta is the Gods' Assize; the Truce is broke'd; Wars freshly rise.

1. The gods have been witnesses of the entire combat between Paris and Menelaos, and now, after Greeks and Trojans have pronounced upon the result (Γ 455-461), it is natural to await their verdict. It is to decide upon this that they hold an assembly (vv. 1-85). — ἡγορόωντο [ἐκκλησιάζοντο]: ipf. 3 pl. from ἡγορόομαι; for explanation of the assimilated form, see Sketch of Dialect, 18, 1.

2. δαπέδω: 'on the floor,' i.e. of the houses which Ἥφαιστος ποίησεν ἰδυίησι πραπίδεσσι, A 608.

3. ἔρροχόει: 'was pouring;' for change from original meaning, see on A 598; for form, see H. 359 D. — χρυστοῖς: whatever belongs to the gods, for wear or use, is freq. represented as of precious metal (cf. χρυσέψ, v. 2). See on A 611.

4. δειδέχατ' [δεδειγμένοι ἦσαν]: lit. 'pointed,' here 'pledged one another.'

6. κερτομοῖς: 'sharp-cutting;' it seems to contain the roots of both κείρω and τέμνω. — παραβλήδην: 'covertly,' 'maliciously.' The noun παραβολή (Engl. 'parable') means 'comparison;' hence the adv. comes to mean 'by way of invidious comparison.'

7. δοιαί μὲν: the correlative is found at τῷ δ' αὖτε (v. 10).

8. Ἀργεῖ: 'Argive,' for Argos was a chief seat of the worship of Hera. — Ἀλαλκομένης: either proper adj. from the town Alalkomenai in Boeotia, where Athena was especially honored, or descriptive epithet derived from root ἀλκ-, lit. 'warding off,' 'protecting.'

9. εἰσορόωσαι τέρπειθον: 'took delight in beholding;' for use of ptc., G. 277, 2, H. 969 b; for form εἰσορόωσαι, G. 120, 1 b, H. 409 D a. See also Sketch of Dialect, § 18, 1.

10. τῷ: easily understood as standing for Paris, though he has not been mentioned, in this book, by name. — φιλομμεδής: i.e. φιλο(σ)μει-

δῆς, cf. with μειδίδω, Engl. 'smile,' and notice the same interchange of *d* and *l* which may be recognized in δάκρυον, *lacrima*.

11. παρ-μέμβλωκε: 'stands by his (τῷ) side;' for apocope of παρά, G. 12, N. 3, H. 84 D; for form μέμβλωκε, see Sketch of Dialect, § 7, 3. — αὐτοῦ: a more common construction is τί τινι ἀμύγειν (see on A 67).

12. καὶ νῦν: one case of the habitual practice referred to in αἰεί, v. 11.

14. ὅπως ἔσται τότε ἔργα: i.e. 'what the result of the combat shall be.'

15. ἥ . . . ἥ [πότερον . . . ἥ]: dependent double question; the subjunctive is dubitative.

17. εἰ δ' αὖ πως: 'but if on the other hand by any means.' This is an alternative which Zeus neither expects nor desires, for it is inconsistent with his promise to Thetis, A 509, 523, 558. — τότε: i.e. φιλόττητα βαλεῖν.

18. οὐκείτο: opt. of desire, as is also ἔγοιτο in follg. verse. Pronounce κέ-οι as one syllable by synizesis.

20. ἐπ-μύξαν: μύζω lit. means 'utter the syllable μν.' This might express various feelings; here, indignation at the last part of Zeus's proposal.

23. ἦρει: descriptive ipf., 'was seizing her,' with increasing power.

24. Ἥρῃ: dat. of interest limiting ἔχαδε (2 aor. from χανδάνω) instead of gen. of possession limiting στήθος.

25 = A 552.

27. ὅν: on account of orig. initial *F* in ἰδρωσα. — μοι: see on v. 24.

28. κακά: 'to the ruin of,' appositive of λαόν. Cf. Γ 50.

30 = A 517.

31. δαιμονίη: see on A 561.

35. ὦμῶν βιβρώσους (from βιβρώσκω): the expression 'eat raw,' 'eat alive,' seems to have been in common use in Greek in such connection as here. Cf. Xen. Anab. IV. viii. 14.

37. ἔρπον: from the theme ἐργ- or ρεγ- two presents — ἔρδω, ῥέζω — are formed.

39 = A 297.

40. μαμαῶς: connect with ἐθέλω, 'desire eagerly.'

41. τήν: placed after its noun, that it may stand nearer the rel. adv. ὅθι [ὅδ], of which it is the antecedent.

42. διατρέβαν, ἔασαι: infs. used as imvs., see on A 20.

43. δῶκα: 'have conceded to you,' used absolutely. — ἐκὼν ἀέκοντί γε θυμῷ: 'voluntarily, yet with reluctant mind.' An expression that seems to contradict itself like this is called oxymōron or paradox (ὀξύ and μῶρον: lit. 'pointedly foolish'). We have an example in Acts xxviii. 21: 'to have gained this harm and loss.'

44. αἶ, κτλ.: the relative clause precedes the antecedent, which last is found in v. 46.

45. ναιεῖδονσι: lit. 'dwell,' i.e. are situated. πόλῃς stands as subj. by a strong personification. The meaning really is: 'are dwelt in.'

46. *τῶν*: gen. of the whole. The partitive word is *Ἰλιος*, the name of one city. — *περὶ κηρί*: *περί* is adv. 'exceedingly,' and *κηρί* is local dat.

47. *ἔνμμελῳ*: the ending of the gen. sing. *ω*, a contraction of *ᾠο*, occurs after vowels. G. 39, 3, H. 148 D 3.

48. Cf. A 468. The latter part of the line (what follows the caesura) is identical in both verses. The wants of the gods are thought of as precisely the same as those of men.

50 = A 551.

54. *τῶν [τῶν]*: governed by *πρόσθ' ἵσταμαι* = *προίσταμαι* = *προστάτης* εἰμί. — With *μεγαλῶ*, *διαπέρσαι* may be supplied.

55. *οὐκ εἰῶ*: translate 'refuse to permit.' For *οὐκ* in protasis, cf. *οὐκ ἐθέλωσι*, Γ 289.

57. *οὐκ ἀτέλειστον*: cf. v. 26 follg.

59. *πρεσβυτάτην*: has double signif., 'oldest' and 'most dignified,' as explained in follg. verse.

61. *κέκλημαι*: for signif., see on Γ 138. — *σὺ . . . ἀνάσσεις*: an instance of parataxis. We should naturally use a rel. clause, 'who art ruler among all the immortals.' See A 5.

64. *θάσσον*: 'right quickly,' an example of the absolute use of the comparative.

67. *ἄρξωσιν πρότεροι*: 'be the first to begin,' a pleonasm. — *ὑπὲρ δρκα*: see on Γ 299.

70. *μετά*: for meaning with acc., see on A 222.

73. *πάρος μεμναιαν*: 'already eager,' for she had expressed in v. 20 her unwillingness that the war should stop with the victory of Menelaos.

74 = B 167.

75. *οἶον [ὅς]*: adv. 'as.' — *ἦκε*: gnomic aor., see on A 218, Γ 4. — *δοστέρα*: i.e. 'meteor.'

77. *ἀπό*: join with *ῥενται* and translate: 'stream forth from it (τοῦ).'

78. Athena is likened to the falling star in radiance and swiftness; arrived on earth, she begins at once to execute that of which her appearance was the sign (*τέρας*). Cf. v. 86.

79, 80 = Γ 342, 343.

84. *ἀνθρώπων*: gen. depends upon neither *ταμῆς* nor *πολέμοιο* taken separately, but upon the compound idea of both together (see on B 145).

87. *Διοδόκῳ*: sons of Antenor have been mentioned, B 822, Γ 123.

88. *Πάνδαρον*: cf. B 827. — *διζομένη [ζητοῦσα]*.

90. *ἀμφὶ δέ μιν*: sc. *ἔστησαν*.

91. *Διοήποιο*: cf. B 825.

93. *πίθοιο*: opt. in potential use, would be joined in prose with *ἂν*. It implies a protasis of which *τλαίης κεν* is apodosis. Translate: 'would you obey me? (if you would obey) you would have the courage,' etc. (cf. Γ 52).

94. ἐπιπροέμεν [ἐπιπροεῖναι]: 2 aor. inf. from ἐπιπροέμμι. Distinguish ἴος, 'arrow'; ἴος, 'one'; ἴον, 'violet.'

95. Τρώεσσι: 'in the sight of the Trojans;' for dat. (loosely connected with whole sentence), G. 184, 5, H. 771. — ἄροιο: see on A 159.

97. τοῦ [οὔ]: gen. governed by παρ', which would have been written πέρα had it not suffered elision (cf. A 350). The caesura in this verse after παμπρώτα, which separates παρ' from its case, may be compared with that in B 30, where the caesura comes between ἀμφί(ς) and φράζονται.

98. ἀρήιον [ἄρειον]: the Attic form occurs v. 407.

99. πυρῆς: for gen. after the prep. in composition, see G. 177, H. 751.

100. διστευσον: 'direct thine arrow at,' governs the gen. as a verb of aiming.

102. πρωτογόνων: 'firstling,' i.e. earliest born (in the spring) and so the oldest.

103. νοστήσας: 'after thy return.' — Ζηλείας: cf. B 824.

105. ἐσύλα: 'was stripping (of its cover),' 'was laying bare.' — αἰγός: gen. of material.

106. ἐν: construe with βεβλήκει, for τυχῆσας [τυχάν] would require gen. Translate: 'which once on a time he himself had fairly smitten under the breast.' He was lying in wait below the mountain goat (chamois), which he shot as it peered down at him from a ledge of rock.

109. κέρα: final α (regularly long by contraction) here loses half its quantity before the initial vowel of the next word. — ἑκαίδεκάδωρα: 'of sixteen palms,' i.e. in span from tip to tip.

110. This verse may be compared with B 827. The fact that the bow was Apollo's gift to Pandaros is not inconsistent with its manufacture by human hands. — ἀσκήσας: 'skilfully.' — ἤραρε: 'fitted together (the two horns).'

111. κορόνην: the 'tip' over which the loop of the bowstring was carried.

112. καὶ . . . ἀγκλίνας: 'and when he had strung it, by leaning his weight upon it while one end rested upon the ground (ἀγκλίνας ποτὶ γαῖαν), he laid it carefully down.'

113. The shields were interposed that the Greeks might not see what was preparing.

114. πρὶν . . . πρὶν: see on A 97, cf. B 354.

115. βλήσθαι: 2 aor. without intermediate vowel, cf. δέχθαι, A 23.

116. φαρέτρης: connect as gen. of separation with σύλα [ἐσύλα].

117. ἔρμ' ὀδυνάων: see Hom. Dict. for what appears the most reasonable explanation of the phrase, lit. 'series of pangs,' i.e. 'carrying with it a long succession of pains.'

118. κατεκόσμη: 'was adjusting.'

119-121 = vv. 101-103.

123. τόξῳ δὲ σέβηρον (*sc. πέλασεν*): *i.e.* he drew the arrow back until its iron point rested on the bow.

124. κυκλοτερές: best translated as pred. adj. used proleptically, strained the mighty bow 'into a circle' (*cf.* A 39; see Hom. Dict., cuts 96 and 97).

125. λίγξε: onomatopoetic word, *cf.* Engl. 'ting-a-ling-ling.'

126. μενεαίνων: 'eagerly desiring,' applicable to διστός on account of the personification.

127. λελάβοντο: 'forgot,' the unreduplicated aor. is used with different meaning in Γ 420.

128. ἀγελείη (probably = ἡ ἄγουσα τὴν λείαν): 'bringer of spoil.'

129. τοι [σοι]: join with ἄμυνεν.

130. τόσον ἀπὸ χροῦς ὥς ὅτε μήτηρ, κτλ.: two things are prominent in the comparison: (1) the distance from Menelaos's body at which the arrow is turned away; and (2) Athena's tender care for Menelaos. The perfect ease with which the goddess deflects the arrow is also indicated: 'as easily as a mother brushes away a fly.' χροῦς [χρωτός]: gen. sing. from χρώς (*cf.* χροά [χρώτα], v. 139).

131. ὅθ' (*ὅτε*) λίσσεται [ὅταν λίσσεται].

133. ἦντετο: *sc.* ζωστήρι and translate: 'where the cuirass met the girdle and became of double thickness.' By zeugma ἦντετο is translated twice.

134. ἀρηρότι: 'close-fitted.'

135. διὰ μὲν: see on Γ 357. — ἐλάτατο: lit. 'was driven,' differs little in meaning from ἦλθε, Γ 357.

136 = Γ 358.

137. μίτρη: the μίτρη was a woollen belt passing around the body at the hips and next to the skin. It was sometimes strengthened by metal plates, and was broader than the ζῶμα and ζωστήρ, which were worn over it. See Hom. Dict. cuts 51, 78.

138. ἡ οἱ πλείστον ἔρυστο (*sc. τὸν διστόν*): 'which most of all warded off the arrow from (lit. for) him.' — εἶσατο: 1 aor. from εἶμι. Translate the half-verse: 'and it forced its way out (πρὸ) also through this.'

139. ἀκρότατον χροῦς: 'surface of the skin.'

140. ὠτειλῆς: used only here and in v. 149 of 'arrow wound.' — ἔρπον [έρρει].

141. We are familiar with the staining of ivory with red, through the red ivory chessmen orig. brought from India. — ἐλέφαντα: refers to plates or strips of ivory.

142. Μηονίς: *i.e.* 'Lydian woman,' see on Γ 401. — Κάειρα: fem. form from Κάρι, 'a Karian.' The natural fem. form would be Καρία, then, by metathesis, Καίρα, thence Κάειρα

143. ἠρήσαντο: gnomic aorist.

144. ἱππῆες: 'knights,' 'chariot-drivers,' — not 'horsemen.'

145. *Cf.* Γ 179 and Δ 60.

146. τοῖοι τοῖ: translate as if οὕτως σοι. — μῑάνθην [ἐμῑάνθησαν οἱ ἐμῑανθήτην].

149. καταρρόν: why not proparoxytone? G. 25, 1.

151. νύθρον: the 'string' by which the metal point (σίδηρον) was tied to the shaft (κάλαμος). — ἐκτός: *sc.* ἐτείλῃς.

155. θάνατον: appositive of θρῑα. Translate: 'the truce which I ratified was death to thee.' For θρῑα τάμνειν, see on B 124.

156. προστήσας πρὸ Ἀχαιῶν: such repetitions of the preposition are very common in Greek of all periods.

157. ὡς ἔβαλον, κτλ.: explains particularly θάνατον, and ὡς is nearly equal to ἐπειδή. — κατὰ . . . πάτησαν: 'trod under foot.'

158. οὐ πως ἄλιον: 'by no means without result,' for divine vengeance will surely come upon the Trojans for their breach of faith.

159 = B 341.

160. εἰ οὐκ ἐτέλεσσεν: for οὐ in protasis, see on Γ 289, and translate, 'if Zeus fail to fulfil.' ἐτέλεσσε and ἀπέτισαν are gnomic aorists.

161. τολέι: pres. G. 110, II, 2, N. 1, H. 423.

162. This verse is added as an explanation of σὺν μεγάλῃ. In ancient warfare, the men were slain (σφῆσι κεφαλῇσι), the women and children sold as slaves (see on A 367).

163-165. These three verses are said to have been repeated over the ruins of Carthage by Scipio, who applied them to Rome.

167. ἐπισείησι [ἐπισείη]: subj. used in sense of fut. indic., see on A 262. — αἰγίδα: for explanation of the word, see on A 447.

168. τὰ μὲν: is easily referred to v. 161. — ἔσονται οὐκ ἀτέλεστα: 'shall not fail of fulfilment,' litotes.

169. This verse is the antithesis of the last half of the preceding verse. The thought is: 'Little comfort the destruction of Troy, however certain, if it is at the cost of thy death!' — σέθεν: gen. of the cause of grief.

170. πότμον: used in sense of μοῖραν, 'appointed space.' The phrase πότμον ἀναπλήσῃς is the fuller way of saying θάνατς, *cf.* A 88.

171. The motive for continuing the war would be gone with the death of Menelaos, in whose behalf it was begun.

174. πύσει: causative, 'shall make decay,' instead of saying 'thy bones shall decay in the earth.'

175. ἀτελετήνῃ ἐπὶ ἔργῳ: 'with work unaccomplished.'

177. ἐπιθρόσκων: exactly equivalent in meaning to Lat. *insultans*.

178. ἐπὶ πᾶσι: 'in all things.' — χρόλον τέλει: *cf.* A 82.

180. καὶ δὴ ἔβη: 'and now he has gone.'

181. λιπὼν ἀγαθὸν Μενέλαον explains κεινῇσι νηυσί.

182. μοι χάνοι: 'may it open for me,' *i.e.* open to receive me.

184. μή πο: is equal to μή πως (*cf.* Γ 306 and v. 234). — δειδίσσο: here transitive, though in B 190 it was intransitive.

185. *πάρουθεν* : in contrast with *δπένερθε* means 'in front,' 'outside.'

187. For *ζῶμα* and *μίτρη*, see on v. 137.

190. *ἐπιμάσσεται* (*ἐπιμαίομαι*) : lit. 'touch,' i.e. 'probe,' 'examine.'

191. *κεν παύσῃσι* [*παύσειε ἄν*] : 'would free from pains (*δδυνάων*).'
An acc. *σέ* may be supplied.

193. *ὅτι τάχιστα* : as with *ὡς τάχιστα*, sc. *δύνασαι*.

194. *φῶτ' Ἀσκληπιοῦ υἱόν* : 'heroic son of Asklepios.' Machaon has already been mentioned (B 729-733) with his brother Podaleirios. Asklepios (Lat. *Aesculapius*) is thought of by Homer as wholly human and as a scholar of Cheiron (cf. v. 219).

196. *διστεύσας ἔβαλεν* [*διστῶ ἔβαλεν*] : 'has hit with an arrow.'

200. *παπταίνων* : redupl. from the root *πα-* of *πτήσσω*, lit. 'look about one's self timidly or cautiously;' here 'cast glances after.'

201-203 = 90-92. For *Τρίκης*, cf. B 729.

204. Notice the anapaestic (anapaest, $\cup \cup \text{—}$) rhythm of this verse after the first syllable — | — — $\cup \cup \text{—}$ $\cup \cup \text{—}$ — — $\cup \cup \text{—}$ | —.

205-207 = 195-197. With *τῷ μὲν κλέος*, cf. B 160, Γ 50.

208. *θυμὸν δρινε* : 'stirred his heart' (to pity). Cf. Γ 395 : 'stirred her heart (to indignation).'

209. *καθ' ὁμῶν, ἀνά στρατόν* : *κατά* denotes motion through without regard to direction; *ἀνά* indicates that the progress was from one end of the army to the other.

211. *βλήμενος* : 2 aor. ptc. (cf. v. 115) from *βάλλω* used as attributive adj. Translate (from *δοι*) : 'to where the wounded yellow-haired Menelaos was.'

212. *κυκλός*(ς) : 'in a circle.' The apodosis begins with *ὁ δ' ἐν μέσσοισι* : 'then (δ') the god-like hero was standing among them by his (Menelaos's) side.' See on A 137.

214. *πάλιν* : join with *ἐξελκομένοιο*. — *ἄγεν* [*έδησαν*] : 2 aor. pass. from *ἄγνυμι*, cf. Γ 36. The barbs of the arrow were broken off as it was drawn back through the metal-plated *ζωστήρ*.

218. *ἐπ' . . . πάσσε* : from *ἐπιπάσσω*. — *ἦπια* : 'mild,' 'soothing,' 'healing.'

219. *οἷ* : dat. limiting the verb is here used instead of gen. limiting the noun. *οἱ πατρὶ πόρε* [*τῷ πατρὶ αὐτοῦ ἔδωκεν*]. Translate the entire clause : 'which Cheiron once in kindness (*φίλα φρονέων*) bestowed upon his father.'

220. *ἀμφοτέροντο* : 'were busied about,' cf. A 318.

221. Connect *ἐπὶ* with *ἤλυθον* : 'had come on.'

222. *αὖτις* : 'again,' for since Γ 114 the Greeks seem to have remained without their armor.

223. *οὐκ ἄν ἔδοις* : cf. Γ 220. The verses from this point down to 421 describe the renewal of the combat and exalt Agamemnon's virtues as a commander.

228. ἔασι: 'left' standing, *i.e.* he forsook horses and chariot in his zeal to exhort the chiefs promptly and with the greatest result. — ποικίλα χαλκῷ: 'gleaming with bronze.'

229. πολλά: 'earnestly,' as in A 35. — παρισχήμεν [παρέχειν]: *sc.* τοὺς ἵππους.

230. πολέας διὰ κοιρανίοντα: διὰ governs πολέας [πολλούς]. διὰ and ἀνὰ never suffer anastrophe. κοιρανίοντα: used in pregnant signif. Translate: 'moved as ruler through the ranks.'

231. ἐπεπαλείτο: as in Γ 196.

232. σπεύδοντας: *sc.* εἰς μάχην which was expressed in v. 225.

234. μή πο: 'not yet.'

235. ἐπὶ ψευδέσσι ἔσσι δρωγός [τοῖς ψεύδεται ἐπαγωγός ἔσται or ἐπαρής]: 'will aid liars.' ψευδέσσι is dat. pl. from adj. ψευδής, used as substantive, and ἐπὶ is separated from δρωγός to which it belongs.

236. Cf. vv. 67, 72, 271.

237. τῶν αὐτῶν: 'of the men themselves,' contrasted with ἀλόχους and τέκνα in follg. verse.

242. ἰόμφοι: word of very uncertain meaning. Perhaps the most satisfactory of the various etymologies is that which derives it from ἰδ 'voice,' and the root μαρ- 'to shine.' Thus it would mean 'mouth-heroes,' 'boasters.' For other etymologies, see Hom. Dict.

243. ἔσσι: for other instances of aor. with signification of pf., cf. A 158, 207; cf. also v. 246.

245. μετὰ φρεσὶ [ἐν φρεσὶ]. — ἀλκή: 'power of self-defence' (cf. Γ 45).

248. ἐρύατ' [ἐρυνται]: pf. pass. from ἐρύω, here used in its literal sense, 'have been drawn up.' See on A 239.

249. αἱ κ' ὑπερσχή: see on A 137.

250 = B 207; cf. also v. 231.

251. ἐπὶ Κρήτεσσι: ἐπὶ with dat. here denotes motion towards, but not with idea of opposition. Contrast with v. 273. — ἀνὰ οὐλαμόν: 'through (the length of) the dense crowd.'

253. σὺ: 'a (wild-) boar.'

255. γήθησεν ἰδόν: 'was glad to see' (see on A 330).

256. μαιλιχίοισιν: ntr. pl. used as substantive, see on A 539.

257. Construe περὶ as adv. and Δαναῶν as gen. of whole with σέ.

258. ἄλλοίω ἐπὶ ἔργῳ: 'on business of a different sort'; *e.g.* on a mission as envoy (cf. A 145).

259. ὅτε [όπόταν].

260. ἐνὶ κρητῆρι κέρωνται: 'have mixed in a mixing bowl.' ἐνὶ κρητῆρι is added for vividness, though implied in κέρωνται, which is pres. subj. from κέραμαι [κεράννυμι].

262. δαιτρόν (δαίω): 'a measured portion.' — πλεῖον [πλέον]. — ἔσθηκε: 'stands filled.'

263. *πίειν* : such uncontracted forms explain the accent (perispomenon) of 2 aor. infinitives in their Attic form.

267. *ὑπέστην καὶ κατένευσα* : a more common equivalent phrase is *ὑποσχέσθαι καὶ κατανεύειν* (cf. A 514).

269. For different expressions signifying breach of truce, cf. Γ 107, 299, Δ 67, 157.

273. *κορυυσσέσθην* : 'were arming themselves,' cf. B 1, Γ 18.

274. The cloud of foot-soldiers (v. 274) suggests the comparison in the following simile with the cloud sweeping down upon (*κατερχόμενον*) the sea.

276. *ὤης [πνοῆς]* : 'blast.' The west wind (*Ζέφυρος*) which came to Asia Minor from the snow-clad mountains of Thrace was a cold and violent wind, and is thus represented in the Iliad. See on B 147.

277. *τῷ . . . πόντον* : 'and to him who is far away it appears blacker than (ἢ) pitch as it descends (*ἰόν*, lit. 'going') upon the deep.' — *ἀγει* : 'brings.'

279. *ῥέγησεν* and *ἤλασε*, like *εἶδεν* (v. 275), are gnomic aorists.

280. *τοῖαι* : 'in such wise' (cf. v. 146).

281. *δῆϊον πόλεμον* : 'hot combat.' The point of comparison is found in the density and blackness (*πυκινὰ, κύνεαι*) alike of the *νέφος* and the *φάλαγγες*.

282. *κύνεαι* : 'steel-blue,' adj. derived from *κύανος*, 'steel of a bluish color.' — *πεφρικυταί* : 'bristling' (cf. Lat. *horrentes*).

286. *σφῶι* : acc. obj. of *κελεύω*, with which *μάχεσθαι* may be supplied.

287. *αὐτῷ* : '(you) yourselves,' i.e. on your own impulse.

288 = B 371.

290, 291 = B 373, 374.

292. *μετ' ἄλλους* : see on A 222.

293. *ἔτετμε* : redupl. 2 aor. from theme *τεμ-* [*κατέλαβεν*].

294. *οὓς ἐτάρους στᾶλλοντα* : 'placing in position his comrades.'

295, 296. The chiefs named are all Pylians.

297. *ἱππῆας* : object of (*ἐ*)*στησεν* in foll. verse.

299. *ἦρκος ἔμεν πολέμοιο* : 'to be a protection against the combat' (cf. A 284).

300. Translate : 'so that, even though unwilling, one would fight perforce.' In the disposition of the chariots, foot-soldiers, and non-combatants, may be observed rudimentary military tactics.

301. *ἐπετάλλω* : refers to the specific directions which follow : first (v. 302) in *oratio obliqua* ; then (vv. 303-305) as direct commands.

302. *ὀμῶα* : local dat.

304. *οἷος πρόσθ' ἄλλων* : i.e. as *πρόμαχος* (cf. Γ 13, 16).

306. Translate (this and first half of foll. verse) : 'But (δέ) whoever, from his chariot (i.e. without leaving his place in the line), shall have reached another chariot, let him thrust forth his lance.'

309. νόν καὶ θυμόν: 'mind and heart.' Cf. A 193, B 352.
313. θυμόν: 'courage.'
314. γούναθ': 'strength,' of which the knees were reckoned the seat.
315. ὁμοῖον: 'common to all.'
316. ἔχων: sc. γῆρας.
319. ὡς ἔμεν [οὕτως ἔχειν]. — κατέκταν: this 2 aor. of the -μι form is peculiar in that it does not lengthen the stem vowel. G. 125, 3, H. 484, 4.
320. ἅμα πάντα: 'all things at once,' i.e. the wisdom of age and the fire of youth.
321. αἰ: 'as sure as.' — ὀπίξω: 'presses hard.'
324. αἰχμὰς αἰχμάσσουσι: 'shall brandish their spears.'
325. ὀπλότεροι γυγᾶσι: 'are more able to bear arms.'
- 326 = 272.
227. Περὶ ὧ: see on B 552.
328. ἀμφί: adverbial, 'on both sides (of Menestheus).'
330. πᾶρ . . . ἀμφί . . . ἕστασαν [ἀμφιπαρέστασαν]: 'stood close beside him on both sides.'
331. σφι: dat. used instead of 'a gen. limiting λαός, so that in Attic we might have had ὁ λαὸς αὐτῶν, i.e. the host of Menestheus and Odysseus.
332. νόν συνορινόμενοι: 'just set in motion.'
334. ὁππότε: 'for the moment when.' See on A 67.
335. Τρώων: gen. of obj. aimed at after ὀρμήσειε.
336. ναίκεσεν: the cause of his reproof is given in ἕστασαν vv. 331, 334. ἕστηκε v. 329, ἕσταθ' v. 328.
339. κεκασμένη: pf. ptc. from καίνομαι. — κακοῖσι βολοῖσι: 'in base wiles,' not in deeds of valor.
340. ἀφίστατε: 'do ye stand aloof.'
341. σφῶν . . . ὄντας: see on A 541 for another example of ptc. agreeing with subj. (understood) of infin. rather than with the dat. (here dual) expressed. With ἐπέειπε compare in meaning ἐπεικέε, A 547.
343. Translate: 'For you are also the first to hear from me (the summons to) the banquet.' The verb of hearing is followed by two genitives instead of the gen. of the person and the accusative of the thing (cf. Γ 87).
345. κρέα is subj. of ἔστί to be supplied, and φῖλα, on which ἔδμεναι depends, is the predicate. The construction is exactly similar to that in A 107.
346. ὅφρα θέλητον: 'as long as ever you may desire.'
347. φῶως: the adv. is suggested by φῖλα (v. 345). The thought is: 'you have been glad to eat and drink your fill at my table; now you would be glad to see ten files of men between yourselves and the enemy.'
350. ἔρκος ὀδόντων: ἔρκος stands in definitive apposition with σε.
351. μεθίμεν [μεθίεναι]: cf. v. 240 and A 241.
352. ἐγείρομεν: subj. with shortened mood-sign.
353. καὶ αἰ κέν τοι τὰ μετήλη: 'and if this interests you.' Thus the

taunt is cast back upon Agamemnon by implying that he himself has no real wish to enter the combat.

354. *Cf.* B 259 follg.

355. *οὐ δὲ ταῦτ' ἀνεμῶλια βάζεις*: 'these words of yours are but wind.'

357. *χωόμενιοι*: the supplementary ptc. would more naturally be in the acc., which is the case in which we should expect the obj. of *γνώ* [*έγνω*] to be. Here, however, the verb is construed with a gen. of the obj. (G. 171, 2, H. 742), and the ptc. agrees with this gen. — *πάλιν λάβετο*: 'took back.'

359. *καλεύω*: 'urge (you) on.'

361. *ἤπια δήνεα οἶδε*: *τὰ γὰρ φρονέεις ἃ τ' ἐγώ περ*: '(your heart) has friendly (*ἤπια*) thoughts to me (*sc. ἐμοί*), for your views are the same as mine.'

362. *ἀλλ' ἔθι*: not different from *ἀλλ' ἄγε* (*cf.* Γ 432). — *ταῦτα δ' ὀπίσθεν ἀρροσόμεθ'*: (freely) 'I will arrange this to your satisfaction hereafter.'

363. *τὰ δὲ πάντα θεοὶ μεταμόνια θεῖεν*: 'may the gods make it all disappear like a breath of wind.' If, as usually explained, *μεταμόνια* is for *μετανεμόνια* (*ἄνεμος*), the word is suggested by *ἀνεμῶλια* in the last line of Agamemnon's speech (v. 355).

364 = 292.

365. Agamemnon now comes to Diomedes, the son of Tydeus, one of the very noblest of the Greek heroes, distinguished not less for self-control than for courage and strength. His exploits fill much of E and Z.

366. *ἐν ᾧ ἵπποισι καὶ ἄρμασι*: 'in the chariot to which the horses were spanned.'

367. *παρ δέ οἱ*: 'and close by him.'

371. *τί δ' ὀπιπύεις πολέμοιο γέφυρας*: 'why dost thou gaze at (instead of entering) the bridges of combat?' Imagine the two armies opposite each other, separated by a narrow space. This space, which both are desirous to cross and in which the combat takes place, may naturally be called *γέφυρα πολέμοιο*.

372. 'Not so fond of skulking was Tydeus.' — The word *πτωχός*, 'beggar,' lit. 'one who cringes,' is derived from root of *πτῶσσω*, from which *πτωσκαζέμεν* is formed.

373. Join *πολύ* with *πρό*: 'far in front of.'

374. *πονέμενον*: *cf.* B 409, where *πονέω* is used of the 'toil of combat.' — *οὐ γὰρ ἐγώ τε, κτλ.*: gives reason why others should bear testimony, and not Agamemnon: it was before his day.

376. *ἄτερ πολέμου*: *i.e.* 'without hostile preparation.'

377. *ξείνος*: 'as a friend,' adds a positive designation to the negative *ἔτερ πολέμοιο*. Tydeus and Polyneikes who were brothers-in-law, having married daughters of Adrastus, king of Argos, had come to Mykenae to enlist volunteers for the expedition of the Seven against Thebes.

378. *οἱ δὲ*: *i.e.* Tydeus and Polyneikes. — *ἐντραπέζῳ*: conative ipf. 'were seeking to make an expedition.'

380. *οἱ δὲ*: *i.e.* the inhabitants of Mykenae.

382. *οἱ δ' ἐπὶ ὁδῷ*: see on B 20. — *πρὸ ὁδοῦ ἐγένοντο*: 'were well advanced on the road.' G. 182, 2, H. 760.

384. We know too little of the legend to be able to say exactly to whom the word 'Ἀχαιοὶ' refers.

386. *βίης Ἐτεοκλείης*: 'of the mighty Eteokles' (see on Γ 105). Eteokles was now holding the throne of Thebes in despite of the claims of his brother Polyneikes. See Class. Dict. article Thebes.

389. *πάντα*: 'in every contest,' ntr. pl.

390. Athena's aid is mentioned, not so much as the cause as it is the proof of the courage of Tydeus. Had he been less brave, he would not have had her help.

392. The Thebans appear to have waited until Tydeus was beyond their boundaries before sending the ambushade to lie in wait for him.

396. *καὶ τοῖσι*: 'upon them also,' *i.e.* they as well as his competitors in wrestling succumbed to Tydeus.

397. *ἔπαφ'*: redupl. 2 aor. from stem *φαν-*, 'slew.' — *ταράσσει* [*τέραςσι*]: G. 56, 2, H. 183.

400. *χέρεια* (also *χέρηα*, cf. A 80): acc. sing. from *χέρης*. It has the force of a comparative, and is equivalent to *χερείων* [*χέρων*].

As the passage vv. 374-400 is unusually obscure, it seems proper to give of it the following paraphrase: "I cannot speak from personal knowledge of Tydeus, for he was before my time; but they say that he was superior to all others; for without warlike pomp, but with the rights of a guest-friend, he entered Mykenae with Polyneikes, seeking to collect a host. (The chiefs, you know, were planning a campaign against mighty walled Thebes.) And the people of Mykenae were resolved to give them what they asked and approved their request, but Zeus diverted them from their purpose by showing unpropitious signs (cf. B 353). And so, when they were well on their way and had reached the Asopos, the Achaeans in turn sent thither Tydeus as messenger to the Thebans. Accordingly he went and found them feasting in the house of mighty Eteokles. There, though a stranger (and a declared enemy), not even for an instant was the knight Tydeus afraid, though alone amidst a multitude; but he challenged to a wrestling-match and conquered them all easily, so potent was the aid of Athena (whose aid he enjoyed in such measure because himself so brave). And the Kadmeians in wrath prepared for him on his return a strong ambush of fifty young nobles, and the leaders were two—Maion the son of Haimon and Polyphontes the son of Autophonos. Tydeus slew them also, as he had vanquished his opponents in the games, and he let only one escape: in obedience to the gods he sent home Maion.

Such was Tydeus; but the son whom he has begotten is inferior in battle, but outshines him in the agora."

401. οὐ τι: 'not a word' (cf. A 511).

403. Sthenelos (see v. 367) defends his superior, who has heard the whole in silence.

404. ψεύδε': for ψεύδω [ψεύδου]. — σάφα: adv. with changed accent from σαφής [ἀληθής]; connect with εἰπεῖν.

405. The ground for this famous boast of Sthenelos, which has been as much quoted, as a model of self-respecting self-assertion, as any verse of the Iliad, is that we (the sons) have *done* more than our fathers. They, and among them Tydeus and Kapaneus, though performing prodigies of valor, were unsuccessful in their attacks upon Thebes; we, their sons, who participated in the second expedition against Thebes, — that of the *Erigoni* ('Ἐπίγονοι, 'after-born'), — conquered it. — μέγ' ἀμείνονες: so far from being χέρεια as Agamemnon had charged (v. 400).

407. ὑπό: 'under and before.' — ἀρειον: may be adj. from prop. name Ἄρης, 'martial;' or, if considered irreg. comp. from ἀγαθός, is best translated without comparative force, 'firm.'

408. παίδόμενοι: 'in obedience to,' i.e. we showed no impious defiant spirit, such as brought destruction on the leaders of the first expedition, but took counsel of the gods, and thus had their guidance to success.

409. An often quoted verse.

410. μή . . . ἐνθεο: notice the departure from Attic usage in the use of μή with aor. inv.

412. Cf. A 565. — σωπῇ ἦσο: 'sit in silence,' 'be quiet.'

413. νημεσῶ Ἀγαμέμνονι δτρύνοντι: νημεσῶ may be followed by the inf. or by the ptc. In the former case, it is not implied that the action censured has taken place; in the latter, it is so implied. G. 279, N. 1, H. 986. Cf. B 296, Γ 156.

415. τοῦτω: repeated (in v. 417) with special emphasis. Agamemnon's personal interest (as brother of Menelaos) in the war, his personal glory or grief depending on its termination, seems to Diomedes to excuse even misjudged reproof. To this reproof his sufficient answer is the succession of exploits which fill E and Z.

419 = Γ 29.

421. ὑπό: 'below,' with special reference to that trembling of the knees which is a common effect of fear (see on Γ 34). — περ heightens the meaning of ταλασίφρονα: 'even a stout-hearted one.' — κεν εἶπεν: sc. εἰ παρεγένετο.

423. ὀρνυται: 'rises,' as the wave does just before it 'breaks' on the shore. — ἐκασσύτερον: see on Γ 383. — Ζεφύρου ὑπο: 'by reason of Zephyros' (cf. B 95).

425. χέρσῃ: 'on the firm land.' — ἀμφι . . . κορυφούται: 'and be-

ing curved forward raises itself aloft about the headlands.' This simile (vv. 422-426) may be thus translated: 'As when on the resounding strand a wave of the sea is raised (one following another) under the force of Zephyr urging them on: first it raises its head out in the deep, but then as it breaks on the mainland it roars loudly, and curving inward towers aloft about the headlands and flings forth the sea-foam.'

428. *νολαμένως*: 'unceasingly,' 'steadily.' — *κάλεσε, κτλ.*: 'each commander was giving orders to his own men.'

431. *σιγῇ δαδίοτες σημάντορας*: 'in silence from dread of their commanders.'

433. *αὐλῇ*: 'farm-yard.'

435. *ὄλῃχες μακαικῖαι*: 'incessantly bleating;' in these words lies the point of the comparison. The restlessness and uproar of the Trojans are emphasized.

436. *ὀράει(ν)*: the addition of *ν* movable in the 3 sg. of the plupf. and in the 3 sg. of the ipf. of verbs in *-εω* is rare. — *ἀνὰ στρατὸν εὐρύν*: 'along the whole breadth of the host.'

437. *θρόος*: 'language;' *γῆρους*: 'dialect;' but the two words differ little in meaning (see on Γ 2). — *ἓα*: 'one,' and so 'the same' (cf. Γ 238).

438. *πολύκλητοι*: 'summoned from many nations.'

440. Deimos and Phobos are the ordinary attendants of Ares, but on this occasion they attend Athena as she urges on the Greeks. — *ἄμωτον μεμνῖα*: 'incessantly eager.'

442. Vergil has imitated vv. 442, 443, in his description of Fama, Aen. IV, 176 follg. The prominent thought in both descriptions is the rapid growth from small beginnings, which is as noticeable of strife as of rumor. Cf. on B 93.

443. *οὐρανῷ*: local dative.

444. *ὁμόιον*: 'common to both' (see on v. 315).

447. *σύν ῥ' ἔβαλον βινούς*: 'brought together the shields of ox-hide.'

449. *ἐπληντο*: sync. 2 aor. midd. from stem *πελα-*, which is contained in the pres. *πελάζω*; it describes the single act included in a general way in *συνέβαλον βινούς* (v. 447). Translate the sentence: 'and the bossy shields came into collision with each other.'

451. Connect *ἀλλόντων* with *εὐχολή*, *ὀλλυμένων* with *οἰμωγή*.

452. *χειμαρροι* (*χεῖμα* and *ρέω*): lit. 'made to flow by a storm,' orig. adj., then subst., 'torrent.' This word and the equally common *χαράδρα* (*χαράσσω*, 'to cut'), 'gully,' are to-day the ordinary designations for streams in Greece, and their etymology well suggests their character. — *κατ' ὄρεσφι* [*κατὰ τῶν ὄρων*].

453. *ὄβριμον*: lit. 'weighty,' from the depth of the fall as well as the mighty mass.

454. Connect *κρούων ἐκ μεγάλων* with *ρέοντες*. The simile (vv. 452-454) may be thus translated: 'As when storm-swollen rivers (streams)

flowing from copious sources down the mountains pour together a mighty mass of water into a basin within the hollow torrent-bed.'

455. The stupendous operations of nature are made more impressive by the solitude suggested by the introduction of a solitary beholder. *Cf.* v. 275, Γ 11; *cf.* also Verg., *Aen.* II, 307: *stupet inscius alto accipiens sonitum saxi de vertice pastor.* — *ἔκλυε*: gnomic aor., as in Γ 4.

457. Antilochos, Nestor's son, the youngest of the chiefs, often celebrated in Hom. for his swiftness of foot, begins the slaughter. His death at the hands of Memnon we learn from the *Odyssey*, δ 187.

460. *πῆξε ἐν*: 'planted (his spear) firmly in,' 'pierced.'

461. *τὸν ὄσσει*: apposition of the part with the whole (see on A 150). For various phrases descriptive of death in battle, *cf.* vv. 469, 470, 482, 504, 517, 522, 531, 544.

464 = B 341.

465. *ἔλκε δ' ὑπ' ἐκ βελέων [ὕπεξεῖλε]*: 'and he was dragging him out from under (the shower of) missiles.' — *ὄφρα συλήσῃ*: the inf. is more usual than the final clause (*cf.* A 133).

466. *μίνυνθα δέ οἱ γίνεθ'* ὀρμή: 'but his effort lasted but a little while.'

468. *οἱ κύψαντι*: 'as he bent over;' dat. to be joined with the verb *ἐξεφάνθη*.

469. *ξυστόν*: 'the polished' spear-shaft.

470. *ἔργον ἀργαλέον*: 'hard struggle.'

474. *ἤϊεον*: this word here occurs for the first time; it differs little in meaning from *αἰζήος* (*cf.* B 660, Γ 26).

477. *οὐδέ . . . ἀπέδωκε*: 'but he did not recompense his parents for their care.'

479. *ὑπ'*: connect with *δοῦρ* (*cf.* Γ 436).

480. *πρῶτον γάρ μιν ἰόντα*: 'for him as he was charging along in the front of battle.' *Cf.* as of equivalent meaning, *πρῶτον* with *ἐν προμάχοις*, Γ 16, 31.

483. *εἰαμενῇ* (probably from same root as *ἡμαι*, *cf.* aor. *εἶσα*): 'settling,' 'depression,' 'hollow.' — *ἡ πεφύκε* [*ἢ ἂν πεφύκε*].

484. *οἱ ἐπ' ἀκροτάτῃ πεφύασι* [*αὐτῇ ἀκροτάτῃ ἐπιπεφύασι*]: 'grow upon its summit.' *ἀκροτάτῃ* agrees with *οἱ*, which is pron., not article.

485. *αἰθονι*: 'gleaming,' because whetted and polished.

486. *κάμψῃ*: subj. used properly after the gnomic aor., which has the meaning of a primary tense. — *κάμψῃ ἔνυν*: 'bends into a felly.' The acc. is one of effect.

488. *τοῖον, κτλ.*: translate so as to give strong demonstrative force to *τοῖον*: 'so lay there (*τοῖον*) Anthemides, whom Ajax was despoiling.' — *Ἀνθεμίδην*: not the precise form which the orig. name (v. 473) would have led us to expect; more regular would have been *Ἀνθεμμωνίδην*.

490. *καθ' ὅμιλον*: *cf.* v. 209.

493. ἑτέρωσι: 'to the other side' of the Greeks.

493. ἀμφ' αὐτῷ: *i.e.* about the corpse which he was despoiling.

494. τοῦ . . . ἀποκτεμένω: not gen. absol., but causal gen. after a verb of emotion.

497. ἀμφὶ ἑ πατήρας: 'looking on both sides of himself,' to see that no part of his body was exposed to a side-thrust. The shield (*cf.* v. 468) would protect only against thrusts from the front.

498. ἀνδρός: depends upon the ὑπό, and is construed with κεκάνδοτο (redupl. 2 aor. from χάζομαι). The meaning of the verb, 'retired,' naturally suggests the equivalent meaning 'were forced back,' with which the gen. of the agent is natural (see on A 242). — οὐχ ἄλιον: 'not in vain,' litotes.

500. παρ' ἵππων ἀκείων: 'from his swift mares,' *i.e.* leaving a part of the royal stud at Abydos, where he had the care of them (*cf.* B 836).

503. κόρη: used as synonymous with κρόταφος. Hence ἐτέροιο is appropriate with κροτάφοιο: 'through the other (farther) temple.' — ἡ δ' is separated an unusually long distance from αἰχμή.

505. χάρησαν δ' ὑπὸ [δ' ὑπεχάρησαν]: ὑπὸ does not suffer anastrophe because δ(ε) intervenes between preposition and verb. — ἔθυσαν δὲ πολὺ πρότερον: 'rushed a long distance forward.'

507. νημέσῃσι δ' Ἀπόλλων: in the way in which Apollo expresses his wrath, we have an example of the anthropomorphism of Homer.

509. εἴκετε χάρης Ἀργείοις: 'withdraw from the fray before the Argives;' for dat. G. 184, 3, H. 771.

510. χάρις is subject; λίθος and σίδηρος are predicates.

511. ἀνασχέσθαι: inf. of result without the conjunction ὥστε, 'so as to withstand.' G. 265, N.; yet see on A 8.

512. οὐ μὲν [μήν] οὐδ': carries back the thoughts to οὐ (v. 510), and introduces a more emphatic and more important denial.

513. πέσσει: see on A 81; *cf.* also B 237.

514. πτόλιος: *i.e.* ἀκροπόλεως, where was the temple of Apollo (*cf.* v. 508).

516. *Cf.* this verse with v. 240.

517. ἐπέθηκε (1 aor. from πεδάω): lit. 'fettered,' 'arrested.'

518. χειρμαδίῳ: with the expression χειρμαδίῳ βάλλειν *cf.* Numbers xxxv. 17: 'if he smite him with throwing a stone.'

519. κνήμην: had βλήτο (sync. 2 aor.) been act. we should have explained κνήμην as in partitive appos. with the pron. referring to the person struck. In the pass. voice the acc. of the part is retained, although the person struck is in the nom., this acc. is then called the acc. of specification.

520. Πείροος: mentioned in B 844. — Αἰνός: Ainos was a city at the mouth of the Hebros.

521. ἀναιδής: as applied to λῆας, the adj. means 'relentless,' 'cruel.'

— ἀμφοτέρω τένοντε: dual number is suitable, because every joint implies a *pair* of tendons.

523. ἐτάροισι: dat. after a verb of 'reaching,' 'stretching toward.' Here the gesture is one of appeal, and the dat. approaches closely an indirect object. Possibly we may find a parallel construction in A 351.

524. θυμὸν ἀποπνέων: 'gasping his life away,' a strong expression to denote the result of a wound which would not appear to us to have been deadly.

526. χύντο: join with this ἐκ of the preceding verse. Notice the paronomasia.

527. ἀπεσσύμενον: 'as he sprang away.'

529. ἀγγίμολον δέ οἱ ἦλθε: 'came near to him,' but the dat. is dependent upon the verb. G. 184, 3, H. 767. See also on B 408.

530. ἰσπάσατο: recognize the force of midd. voice by translating ἔγχοι: 'his spear.'

532. περίστησαν: see on B 410.

533. ἀκρόκομοι: see on B 11 and 542 and contrast the epithet with κάρη κομόωντες and ὀπιθεν κομόωντες.

535. πελεμύθη: 'was driven back;' the primary idea of the word is of 'wavering motion.'

536. τετάσθην: plupf. pass. from τείνω.

539. οὐκέτι κε ὀνόσαιτο: 'no longer (as Agamemnon had done in marshalling the host, v. 242) could one find fault with.'

541. The optatives in this and the follg. verse are explained on account of the implied condition in the relative clause.

542. ἔρωήν: 'sweep,' 'reach' of the missiles (see on Γ 62).

BOOK FIFTH.

*Εἰ*¹ — βάλλει Κυθήρειαν Ἀργῆά τε Τύδεος νύκ.

In Epsilon Heaven's blood is shed, by sacred rage of Diomed.

The first eight verses are a fitting introduction to the exploits of Diomedes, who is the hero of E and of a part (vv. 119–236) of Z. The dignified reply of Diomedes to Agamemnon's ungrounded censure (Δ 370 follg.) had led us to expect the valor which this book illustrates. He justifies his rank by the side of Ajax as second only to Achilles. Many combats of other heroes are introduced — partly to break monotony; partly to bring out by contrast the superior bravery and might of Tydeides.

1. *ἐν'* αὖ: 'then in turn,' for Diomedes now for the first time takes his place in the field. His deeds are too remarkable for it to be possible that he should have wrought them alone; hence δῶκε Παλλὰς Ἀθήνη.

2. *ἐκδηλος γένοιτο*: 'might shine forth' like a light from darkness, cf. for the same figure *ἐκπαίδασσεν*, B 843.

4. *δαί οἱ*: the hiatus is only apparent, see Sketch of Dialect, § 8; in translating join the dat. with the verb: 'there flamed forth from (lit. 'for') him.' — *ἀκάματον*: suitable epithet of fire from its irresistible force and progress.

6. *λαλουμένους*: 'after having bathed,' i.e. having risen above the ocean-stream. — *Ὠκεανοῖο*: may be considered local genitive, or possibly it is gen. of separation, 'from Okeanos-stream,' i.e. with waters from Okeanos. The latest view gives to this genitive the name of quasi-partitive genitive, and includes under it a great number of examples (see Monro's Hom. Gram. § 151, H. 760).

7. *ἀπὸ κρατὸς τε καὶ ὤμων*: i.e. from his helmet and shield, which last was suspended from the shoulders (see v. 4).

8. *ῥορσε*: sc. Ἀθήνη. — *κλονέοντο*: 'were surging to and fro.'

10. *ἦσθην*: this form (for *ἦτην*) occurs in Hom. in this place alone.

¹ *Εἰ* was the ancient name for the letter E, which was designated by the grammarians 'Ε ψιλόν.

11. μάχης πύσης: see on B 823.
12. οἱ [αὐτῷ, *i.e.* Διομήδει]: connect with ὁρμηθήτην, and translate: 'the twain, separated from the crowd, rushed upon him from the opposite side (ἐναντίω).
13. ἀφ' ἵππων [ἀφ' ἄρματος]: see on Γ 265.
- 14 = Γ 15.
17. ἔβαλ' αὐτόν: 'did he strike him,' *cf.* Γ 368. For the translation of the last hemistich, see on Γ 349.
18. οὐχ ἄλιον: litotes.
19. μεταμάζιον: adj., best translated by a prep. with its case, 'between the breasts' (see on A 39).
20. ἀπόρουσε: 'sprang down from.'
21. περιβήναι: *cf.* ἀμφιβέβηκας, A 37.
22. οὐδέ γὰρ οὐδέ: one οὐδέ strengthens the other, see on B 703.
23. ἀλλ' ἔρυτο: instead of εἰ μὴ ἔρυτο.
24. ὥς δὴ: 'in order, no doubt, that.' — οἱ: refers to Hephaistos, and is ethical dative; its force may be given by the words 'in his sight.'
25. ἵππους: *i.e.* the chariot of Phegeus and Idaios.
26. κατάγειν: for the shore was lower than the battle-field.
28. παρ' ὀχεσφι [παρ' ὀχεσι]: an idea of rest is naturally associated with κτάμενον, 'lying dead.'
29. ὀρίνθη: 'was stirred.'
31. *Αἶες, Αἶες: the difference of accent shows that the penultimate vowel is used with varying quantity. So the word φίλος in the first foot of the hexameter is sometimes used with long penult. *Cf.* B 381, Δ 441; *cf.* also A 14 and 21.
32. οὐκ ἄν . . . ἑάσαιμεν: the interrogative potential opt. is used in much the same sense as the hortative subj. in v. 34.
33. ὀπποτέροισι . . . ὀρέξῃ: the subjunctive is deliberative, '(to see) upon which party Zeus shall have bestowed renown.'
34. Zeus's purpose (*cf.* A 524) is to turn the tide of battle in favor of the Trojans after the gods have quit the field. Athena here assumes that such an order has been given to the gods, though this has not been stated.
36. ἡϊόνετι: a word of wholly doubtful meaning. The natural signification, 'with lofty banks,' is not in harmony with the present configuration of the river and the Trojan plain. Autenrieth translates: 'with changing banks' (from frequent overflow), while La Roche abandons all connection with ἡίων, 'shore,' and would translate, 'swift-flowing,' connecting the word with with εἰμι.
39. Ὀδίων: *cf.* B 856.
40. πρῶτε (pred. adj. with στρεφθέντι): 'for in him as he was the first to turn.' — μεταφρένω: governed by ἐν, which here follows its case.
41. στήθεσφι [στήθεων]: Sketch of Dialect, § 9, 1.
43. Μήρονος: adj. = Λύδιον, see on B 864.

44. **Τάρνης**: 'Tarne' is supposed to be an older name of Sardis.
46. **ἵππων ἐπιβητόμανον**: 'about to mount his chariot,' that he might take to flight.
47. *Cf.* with last hemistich Δ 460, also vv. 310, 659 *infra*.
50. **δέξοντι**: 'with piercing point,' deriv. adj. formed from the stem of **δέξ** by affixing the termination **-οντι**, nom. **-οεις**. The regular suffix is **-οντ**, nom. **-εις**, G. 129, 15, H. 567.
52. **ἀγρία πάντα**: 'all kinds of game.' — **οὔρεσι**: local dat.
54. **ἐκβολαί**: abstract noun formed from **ἐκβολός**, 'skill in sending darts.' The plural may suggest that this skill was shown on various occasions. — **ἐκέκαστο**: plupf. from **καίνυμαι** (*cf.* B 530, Δ 339).
56. **πρόσθεν ἔθεν φεύγοντα**: 'fleeing before him.'
58. *Cf.* for the latter hemistich, Δ 504, also *infra*, v. 294.
59. **Τέκτονος Ἀρμονίδου**: **Τέκτων**, 'Builder,' is here a proper name, and **Ἀρμονίδης** is a patronymic from **Ἀρμων**, 'Fitter.' Thus we have an indication of the descent from father to son of skill in a craft.
60. **δε**: refers to **Φέρεκλον**. — **δαίδαλα**: 'works of skill.'
61. **ἐφίλατο**: infrequent 1 aor. midd. formed from the theme **φιλ-** and referred to **φιλέω**, *cf.* v. 117.
62. **τεκτῆνατο**: notice the play upon the root of **τέκτων**.
64. **οἱ τ' αὐτῷ [ἐαυτῷ]**: *i.e.* Pherekles. — **θεῶν ἐκ θέσφατα**: 'decrees of (lit. proceeding from) the gods.'
66. **διὰ πρό**: 'right through,' often written as one word (*cf.* B 305).
67. **ὑπ' ὀστέον**: 'along under the bone,' *cf.* **ὑπὸ γλῶσσαν**, v. 74. The bone referred to is that which forms the front side of the cavity of the pelvis. Here, as in Δ 524, the poet shows ignorance of what wounds would be immediately fatal.
69. **ἐπέφνε**: *cf.* Δ 397.
70. **Θεανώ**: the wife of Antenor and priestess of Athena, mentioned again in Z 298.
71. **πόσει φ**: an instance of the lengthening of a final vowel before an orig. initial **F** in follg. word, comparable to the freq. lengthening before a liquid.
72. **Φυλαίδης**: *i.e.* **Μέγης** (*cf.* B 628).
74. Translate: 'and the bronze, passing straight through along (between the rows of) the teeth, cut the tongue on the under side' (**ὑπό**).
75. **ψυχρόν**: 'cold,' said with a certain grim sarcasm in contrast to the warm flesh which it pierced. So we speak of 'cold steel.'
77. **Σκαμάνδρου**: the river Scamander was honored as a god by sacrifices of bulls and horses, and Dolopion was priest of the Scamander.
78. **δήμῳ**: local dat., 'among the people.'
80. **μεταδρομάδην ἔλασε**: 'smote him as he ran after him.' **ἐλαύνειν** is used of blows given in hand-to-hand conflict.
81. **ἀπὸ ἔξεσε χεῖρα**: 'lopped off his arm.'

83. τὸν κατέλαβε ὄσσε: lit. 'seized his eyes,' apposition of part and whole, as in A 150. — πορφύρεος [μέλας]: cf. v 47.

84. This is a verse which marks a transition; cf. for the meaning of πονέοντο, A 318, B 409.

85. This case of prolepsis is very similar to that in B 409.

87. ἀμ πεδίων: 'up through the plain.'

88. χαιμάρρη: appositive of ποταμῷ. — γεφύρας: 'dikes,' 'causeways.'

90. ἔρκεα ἀλωάων ἐριθηλέων: 'walls of the blooming gardens.'

91. ἐλθόντα: agrees with τὸν referring to ποταμόν.

92. κατήριπε (like ἐκέδασσε, v. 88): gnomic aor. — ὑπ' αὐτοῦ: 'under and because of it,' the prep. combines local and causal meaning. — Vergil imitates ἔργα αἰζηῶν, 'the work of sturdy farmers,' in his expression, *bonum labores*, Aen. II, 306.

93. ὑπὸ Τυδείδῃ: seems to equal gen. with ὑπὸ, the prose construction. Perhaps it may be regarded as an abbreviated expression for ὑπὸ χειρὶ Τυδείδου (cf. B 860).

95. Δυκάωνος νῖός: Pandaros, cf. B 826, Δ 88.

97. ἐπὶ Τυδείδῃ: 'at Tydeides,' dat. with ἐπὶ of hostile intent. — τόξα: for pl., see on A 45 — τυχῶν: cf. τυχήσας, Δ 106.

100. ἀντικρὺ δὲ διέσχε: 'held on through,' i.e. passed through his shoulder so as to protrude behind.

101. τῷ: governed by the compound verb ἐπὶ . . . εἶσε: 'shouted (in triumph) over him' (cf. v. 119).

102. κέντορες ἵππων: cf. Δ 391.

104. ἀνσχήσεσθαι: fut. inf. is used naturally after φημί in sense of 'hope.'

105. Apollo is frequently called ἄναξ, cf. A 36, 390, 444.

106. Join ὥκῳ with βέλος. — δάμασσαν: translate by plupf.

107, 108. Diomedes, as is generally the case with the Hom. heroes, fights on foot, but his esquire holds the chariot at hand in case of need. — Καπανήιον: notice the formation of the adj. by affixing the adj. ending -ιον to the lengthened form of the stem of Καπανεύς (Καπανη lengthened from Καπανε(ν)). See on A 1.

112. Connect διαμπερές as adv. with the verb ἐξέρυσσε: 'drew through and out of (the shoulder).'

115. It is interesting to compare the prayers in the Hom. poems. This prayer (vv. 115-120) may be compared, in length and in manner, with A 37-42, 451-456. Here the aid of the goddess is implored not on account of the services the hero has rendered her, but on the ground of her affection for him, shown by her former favors.

116. παρίσταντις: 'didst stand by.'

117. φίλαι: 'show thy love,' see on v. 61.

118. Notice the change of subj. from ἐλεῖν to ἐλθεῖν. Cf. for the ὅστερον πρότερον, A 251.

122. γυῖα: 'joints,' 'limbs,' the regular Hom. word for members of the body corresponding to the prose word μέλος (pl. μέλη).

124. θαρσάν: ptc. is nom. because the inf. is used as imv. (see on A 21).

126. σακίσπαλος: cf. in formation with ἐγγέσπαλοι, B 131.

127. ἀχλὺν: the mist did not hide Diomedes from view, though it prevented him from distinguishing gods and men on the battle-field. Cf. with ἀχλὺν ἔλον, Vergil's *nebem eripiam*, Aen. II, 604-606.

130. ἀντικρό [ἐναντίον]: 'face to face.' The final υ of this word is everywhere long except here and in v. 819.

132. οὐτάμεν [οὐτῶν].

133. ἀπέβη: v. 418 shows her on Mt. Olympus, whither, however, she did not go directly, as v. 290 shows.

134. 'But Tydeides went and entered once again among those who fought in the fore-front of combat.'

136. An anacoluthon begins here which leaves μεμῶς standing alone, yet the sense is simple (cf. B 353, Z 511).

138. χράσθη: 'has grazed,' i.e. slightly wounded.

139. ἄρσεν: gnomic aor., 'he rouses the lion's strength and then he does not come to the rescue (of the sheep).'

140. τὰ δ' ἔρημα φοβεῖται: 'and they, forsaken, flee.'

141. αἱ μὲν: refers again to the sheep, but is fem., though the ntr. (τὰ) was used in the previous verse. — ἀγχιστῖναι ἐπ' ἀλλήλοισι κέχυνται: 'are tumbled (lit. 'poured') thickly upon each other (in death).'

142. βαθείης [βαθείας]: see Sketch of Dialect, § 13, 3.

146. κληῖδα: in partitive apposition with τὸν δ' ἕτερον.

147. ἐργαθε(ν) (from ἔργω, εἶργω): 'shut off,' hence 'cut off.' The form is an intensive ipf.; it has the syllabic augment, and θ is added to the theme by an intermediate vowel α. G. 119, 11, H. 494.

150. τοῖς οὐκ ἐρχομένοις, κτλ.: 'not for them as they went to the fray did the old man interpret dreams,' i.e. he was wise for all others, only not for his own sons. Another translation is: 'for them no more to return,' etc.

153. τηλυγέτω: 'of tender years,' is the most probable signif. of this word, as to the derivation of which there is great uncertainty.

154. ἐπὶ κτεάτεσσι: 'in charge of his possessions.'

157. ζῶντες νοστήσαντες: 'having returned alive.'

159. λάβει: 'took captive;' quite different in meaning from ἔλε (v. 144), 'slew.'

160. εἷν ἐνὶ δόρφω ἔδοντας: i.e. one as combatant, the other as chariot-eer.

161. Join ἐν . . . θορών, ἐξ . . . ἄξῃ (ἔγγυμι).

162. πόρτιος ἢ βοός: 'of heifer or cow,' i.e. of young or old.

164. βῆσε κακῶς ἀκόντας: 'roughly made dismount, though reluctant.'

166. ἀλαπάζοντα : 'destroying,' cf. B 367.
 168, 169 = Δ 88, 89.
 170. ἀντίον ἡύδα : governs two accusatives, like προσήδα or προσέειπε.
 172. κλέος : here means 'fame' won by skill with the bow.
 173. Δυκίη : Pandaros came from Lykia in the Troad (cf. v. 105).
 174. ἔφες : cf. A 51.
 175. ὅστις ἔδε : 'whoever it is who prevails here' (cf. Γ 167, 192).
 176. πολλῶν τε καὶ ἐσθλῶν : see on B 213. — γόνυατ' ἔλυσεν : frequent synonym for slaughter of an opponent; see also on Δ 314.
 178. ἰρῶν μνήσας : 'wroth because of (some defect in) sacrifices' (see on A 65). The clause introduced by δέ contains a reason for thinking that it may be a god who is fighting under the guise of Diomedes.
 181. ἔισκω : see on Γ 197.
 182. ἀσπίδι : 'by his shield,' for the shields of Homeric warriors bore on their field various devices, the prototypes of modern coats-of-arms. — ἀλόαπιδι τρυφαλείη : the first of these words is probably connected with αἰλός, 'tube,' and means 'perforated' to receive the horsehair plume. τρυφαλείη seems to be derived from τρύω 'to pierce,' and to have had a similar meaning with αἰλῶπις, except that it is a substantive, while αἰλῶπις is adjective. Translate the two words : 'by his plumed helmet.'
 184. υἱός : translate as predicate : 'if this man whom I mean is the son,' etc.
 185. τάδε : cognate acc. (cf. Γ 399).
 187. τοῦτου : gen. of separation, for ἔτραπεν ἄλλη differs little from ἀπέτραπεν.
 189. θάρηκος γυαλοιο : cf. v. 99.
 190. ἐφάμην : midd. used in same sense as the act. (cf. B 37).
 191. νῦ : 'doubtless' (cf. Γ 164).
 192. ἵπποι καὶ ἄρματα : we reverse the order and say 'chariots and horses.'
 194. πρωτοπαγεῖς : lit. 'put together for the first time,' i.e. 'yet unused.' — νεοτευχῆς : 'newly made.'
 195. πέπτανται (πετάννυμι) : 'are spread out (over them).'
 196. Cf. B 776. — ὀλύρας : from nom. sing. ὀλῦρά, 'spelt,' the name of a species of grain not unlike barley.
 198. ἐρχομένην : 'as I went' to the war (cf. v. 150).
 200. Cf. B 345. Lykaon came from Zelea, a city in the Troad lying at the foot of Mt. Ida (B 824-827). Hence his subjects are Τρῶες.
 202. φαδόμενος, κτλ. : 'as I wished to spare my horses, lest I should see them (μοι ethical dat. G. 184, 3, N. 6, H. 700) want fodder.'
 203. ἐλομένων : 'if the men were crowded together,' as would be the case in a siege.
 205. ἐμῶν : pl. where the sing. would be regular in prose (cf. A 36).

208. ἀτρεκέις: 'certainly.' — ἡγάρ γε δὲ μᾶλλον: 'but I (only) roused them the more.'

209. κακῇ αἰσῇ: lit. 'with an evil fate,' i.e. 'to my own hurt' (see on A 418).

211. φέρον χάριν: compare with χαριζόμενος and with ἴρα φέρειν (cf. A 572, 578).

212. νοστήσω: fut. indic. as is shown by ἐσθόφομαι.

215. ἐν πυρί: dat. of rest after a verb implying motion (cf. B 340).

216. ἀνιμάλια: in pred. apposition with pron. referring to τόξα, the subj. of ὀπηδεῖ.

218. πάρος οὐκ ἔσεται ἄλλως: 'the past will not be changed,' i.e. will not be mended.

222. ποδίοιο: local gen., cf. Γ 14, but see also on v. 6.

223. ἔνθα καὶ ἔνθα: 'forwards and backwards,' in the two directions indicated by διωκόμεν ἥδὲ φέβεσθαι [φεύγειν].

224. τὰ καὶ νῦν πόλινδε σαώσεται: 'they shall also bring us safely into the city,' an additional reason for taking the horses.

225. ἐπὶ . . . ὀρέξῃ: in the sense of the simple verb ὀρέξῃ. Cf. v. 33.

228. τόνδε: Διομήδεα. — δέξο: pf. imv. midd. 'take upon thyself,' 'sustain the assault of.'

232. οἴσεται: 'will bear;' for the chariot was drawn by a yoke, and a considerable weight rested upon the necks of the horses.

233. μή μαθήσεται [μαθήσεται]: 'that they may not linger,' may be regarded as a final clause dependent upon ἔχε (v. 230).

235. νῦν: obj. of κτελεῖν. — ἐπαύτας: used without obj. (cf. B 146, Γ 369).

240. ἐμμεμαῶτ'(ε): 'furiously.'

244. ἐπὶ σοί: 'against thee,' dat. with prep. where the simple dat. with μάχεσθαι might have been used. For accent of σοί, G. 28, N. 1, H. 263.

245. ὁ μὲν: sc. ἐστίν.

248. νίδς: the pred. nom. follows as naturally after ἐκγεγόμεν as after εἶναι in the preceding verse.

249. μοι: ethical dat. 'I beseech you.'

252. μή τι φόβονδ' ἀγόρευε: 'do not counsel me at all to flight.' — σὲ πεισμέν: for midd. voice of verb in similar phrase, cf. A 289, 427. Here σὲ is subj. of πεισμέν [πείσειν].

253. ἀλυσκάζοντι μάχεσθαι: lit. 'to fight while fleeing;' μαχομένῳ ἀλυσκάζειν, 'to flee while fighting,' might seem more natural.

255. καὶ αὖτως: 'even as I am.'

256. ἀντίον εἶμι: ἀντίος εἶμι would be more usual (cf. A 535, Z 54).

257. τοῦτῳ: 'both of these,' dual, though the pl. has just been used of the same persons in v. 256.

261. σὺ δέ: 'then do thou,' δέ in apodosis.

262. ἐρυκακίειν: 2 aor. infin. with peculiar redupl. at end of stem (see

Sketch of Dialect, § 15, 2). — **ξ ἄντυγος**: the **ἄντυξ** was the rail which ran around the upper edge of the body of the chariot, serving as a support for the driver, and as a place of attachment for the reins. See Hom. Dict. cut No. 10.

263. **ἐπαΐξαι**: followed by the gen. as a verb of aiming.

265. **τῆς γενεῆς**: pred. gen. after **εἰσί** understood. — **ἦς**: part. gen. in the same way we should say in English 'of which' or 'from which Zeus gave' (*cf.* **τῆς γενεῆς**, v. 268). The myth was that Zeus, in the form of an eagle, carried off Ganymede from his father Tros, king of Troy, to whom he afterwards gave these immortal horses as a compensation.

267. **ὑπ' ἡῷ τε ἡλιόν τε**: *i.e.* 'under the light of day' (see on A 88).

269. **θηλείας** [**θηλείας**]: adj. is used as if of only two terminations. See Sketch of Dialect, § 13, 2, and *cf.* B 767.

270. **γενέθλη**: added as pred. nom. though not necessary for complete sense. It repeats the idea contained in **ἐγένοντο**.

271. **αὐτὸς ἔχων ἀτίταλλε**: 'he kept for his own use and fed.'

272. **μήστῳρε φόβοιο**: *cf.* Δ 328.

273. **ἀροίμεθα**: 2 aor. opt. from **ἄρνημαι** (see on A 159).

275. **τὼ δέ**: Diomedes and Sthenelos.

276. **τόν**: Diomedes.

280 = Γ 355.

281. *cf.* the first part of the verse with Γ 356; the latter part, with Δ 138.

283 = 101.

284. **κενέαινα**: 'belly,' literally that part of the body which is destitute of (**κενός**) encompassing bones like those which form the frame-work of the chest; for case, see on Δ 519.

286. **οὐ ταρβήσας**: 'undaunted.'

289. **αἵματος ἄσαι Ἄρηα**: the ferocity of Ares is indicated by the strongest possible expression. The gen. **αἵματος** is one of very freq. occurrence in Homer (*cf.* B 415, Z 331). A dat. of means might be substituted for the gen., but would not give precisely the same sense. The gen. is a gen. of material, and has associated with it a partitive idea (see on v. 6).

291. **ρίνα**: poetical acc. designating the goal reached; in prose a preposition would be required (*cf.* A 322). — **ἐπέρησε (περῶν)**: *sc.* τὸ βέλος, 'the arrow forced its way through.'

292. **τοῦ δ' ἀπὸ γλώσσαν πρυμνὴν τάμε**: 'cut off his tongue at its root.' The spear entering near the eye, and passing out below the chin, must have described such a curve as to descend almost perpendicularly. Various explanations suggest themselves: the goddess directed its course; Diomedes stood on higher ground.

294 = v. 58.

295. **παρέτρεσαν**: 'started to one side,' 'shied.'

296. **αὐθι** [**αὐτόθι**]: 'on the spot.'

297. ἀπέρουσι: *sc.* δχέων.

298. οἱ: *i.e.* 'in spite of him,' dat. of disadvantage. The pronoun refers to the subject of the principal verb.

299. ἀμφὶ δ' ἄρ' αὐτῷ βαίνει: 'and then he was walking about him' (Pandaros's body).—ἀλαί: heteroclite dat.; the nom. sing. in use is ἀλαή.

300. οἱ: join with ἔσχε. If it depended upon πρόσθε it would be in gen. Translate: 'held for his protection (οἱ) before (him).'

301. τοῦ: *i.e.* τοῦ νεκροῦ.

303. μέγα ἔργον: 'a mighty mass.'—φάροιεν: potential optative, though without ἄν (see on A 137).

304. μιν: may stand for all genders, *cf.* A 237. — ῥῆα [ῥέδω] πάλλα: 'was swinging (preparatory to the cast) easily.'

305. Αἰνέσας: see on Γ 356 for construction.

307. οἱ: dat. of disadvantage; translate the verse literally: 'shattered for him the hip-pan, and broke besides the two tendons (which held the thigh-bone in place).'

308. ὅσα δ' ἀπό: see on Δ 505.

309. ἔστη: 'remained erect.'

310. γαίης: gen. of place; translate: 'sustained himself (lit. propped himself up) upon the ground.' The dat. γαίῃ is the ordinary construction with ἐρείδω.—νύξ: 'night' of unconsciousness (not, as usually, of death).

311. κεν ἀπόλοιτο: more regular would be ἀπόλετο ἄν, as the conclusion is contrary to fact.

312 = Γ 374.

313. ἐπ' Ἀγχισῇ: 'by Anchises' (*cf.* B 714).

315. ἐκάλυψεν: followed by dat. of the person οἱ and an acc. of the thing πτόγμα.

316. ἔρκος βελών: *cf.* ἔρκος πολέμοιο, A 284 and ἔρκος ἀκόντων, Δ 137.

318. ἐπείεφερον: 'was trying to carry forth,' conative ipf.

320. τῶν: the article here and in v. 332 is placed after its noun. It is, of course, a demonstrative pronoun.

321-323. *Cf.* 262-264.

326. δμηλικίης: see on Γ 175.—οἱ φρεσὶν ἄρτια ᾤδῃ: 'knew in his heart things suited (agreeable) to him,' 'was like-minded with him.'

328. ὃν ἵππων: 'his own chariot.'

329. μέσπε: takes two accusatives, 'guided his solid-hoofed horses after Tydeides.'

331. ὁ τ': *quod*, see on A 244.—ἀναλκίς: 'without power of self-defence (ἀλκή).'

332. ἀνδρῶν: limits πόλεμον, *cf.* μάχην ἀνδρῶν, Γ 241.

334. πολὺν κίθ' ὄμιλον: 'through the numerous host.'

336. ἀκρὴν χεῖρα: 'the hand at the end;' more exactly defined, v. 339.

337. ἀβληγρὴν: epithet of χεῖρα, 'a feeble part,' 'a feeble thing.' — χρὸς: the gen. instead of the acc. indicates that the spear entered only a certain distance into the flesh.

339. πρυμνὸν ὑπὲρ θάναρος: 'above the base of the palm' (of the hand), i.e. near the wrist (cf. v. 458).

340. ῥέει: 'flows,' 'courses.'

341. οὐ γὰρ στίον ἔσουσ': this verse gives the reason why ἰχώρ differs from the blood of mortals.

342. καλέονται: nearly equal to εἰσί, see on B 260.

344. μετὰ χερσίν = ἐν χερσίν.

346 = 317.

347. Cf. v. 101.

348. εἰκε πολέμου: cf. Δ 509, Γ 406.

351. καὶ εἰ χ' ἐτέρωθι πύθῃαι: 'even if you hear of it from another' (lit. on the other side).

353. τήν: obj. of ἔξαγε.

354. μελαίνετο: refers to the change from loss of flush or bloom, rather than from blood-stain.

355. ἐπ' ἀριστερά (ntr. pl.) μάχης: 'on the left (west side) of the battle-field.' Ares was sitting (v. 36) on the banks of the Scamander.

356. ἤρι ἐκέλιτο: lit. 'rested in mist,' i.e. were shrouded in mist.' It is by zeugma that ἔγχεος and ἵπποι are connected as subjects of ἐκέλιτο, cf. Γ 327.

357. κασιγνήτοιο: join with ἵππους.

359. κόμισαι: 'take under thy protection,' cf. A 594. — τε . . . δέ: cum . . . tum. The second clause is specially emphasized.

361. ὁ με: cognate and object accusatives after οὐτάσεν.

364. ἀκηχμένῃ: varied *metri gratia* for ἀκαχημένη.

365. πὰρ δέ οἱ: see on Γ 262.

366. μάλιστα ἐλάαν: 'lashed them to drive them forward.' ἐλάαν is inf. of mixed purpose and result. G. 265 and N., H. 951.

369. παρὰ . . . βάλεν: sc. αὐτοῖς.

370. ἐν γούνασι: 'in the lap.' — Διώνῃ: fem. substantive formed from the stem Δι- of Ζεύς. Dione seems at first to have had the same attributes, perhaps to have been identical, with Hera. Cf. the Lat. name *Juno* (= Jov-ino) from the stem of *Jupiter* (Jov-is).

371. θυγατέρᾳ ἦν: for another example of the poss. pron. following its noun with power to lengthen preceding vowel, cf. v. 71.

373. Οὐρανίωνων: 'of the celestial beings;' it does not occur to Dione as possible that a mortal should have inflicted the wound.

374. ἐν-αντὶ: 'openly,' lit. 'in (every one's) sight' (cf. ἐν ὀφθαλμοῖσι, A 587).

375. φιλομμεδής: habitual epithet, not specially appropriate to Aphrodite in her present condition.

376. *οὔτα*: the accent is irregular for a contracted ipf.; hence probably to be considered a 2 aor.

379. Translate: 'for 'tis no longer a dire combat of Trojans and Achaians.'

382. *κηδομένη* *παρ*: ptc. conforms to the natural, not the grammatical gender of *τέκνον*, cf. A 586.

384. *ἐξ ἀνδρῶν*: 'in consequence of men.' To comfort Aphrodite, Dione adduces various examples of the suffering and humiliation which various deities had endured at the hands of mortals. Ares, Hera, Hades have thus suffered.

385. Otos and Ephialtes, indignant at Ares for the murder of Aloeus, their reputed father (they were really sons of Poseidon), confined the war-god in a great jar (perhaps to be conceived as of earthen-ware bound with hoops of bronze, *χαλκῆς ἐν κεράμῳ*) and kept him prisoner for thirteen months. The story is supposed to symbolize the conflict between war and agriculture. The god of war was held captive for more than a year, the time necessary for a cycle of the earth's crops to reach perfection.

389. The mother of the giants, we learn from the *Odyssey* (λ 305), was Iphimedeia.

392. The hostility of Hera to Herakles was the occasion of the bondage of the hero to Eurystheus and of all his labors.

394. *καί*: should not be joined to *μιν*, which in that case would have the accent as emphatic, but rather to the rest of the sentence, *ἀνήμεστον λάβεν ἄλγος*.

395. *ἐν τοῖσι*: i.e. among the other gods who suffered.

396. *αὐτός* [*ὁ αὐτός*]: 'that very one,' i.e. Heracles. Does *ὁ αὐτός* mean 'the same,' in Homer?

397. *ἐν Πύλῳ*: *Πύλῳ* is probably equal to *πύλη* (sc. *Ἰδῆας*), and the meaning is 'in the gate of Hades,' i.e. 'in the lower world.' — *βαλὼν* is to be joined with *ἐν νεκύεσσι*: 'casting him among the dead,' i.e. 'leaving him for dead on the field.'

401. *ὀδυνήφατα*: lit. 'pain-killing.' The stem *φα-* appears in pf. *πέφαμαι* and fut. *πεφήσομαι*. In the present we find the stem *φεν-*.

402. *ἐτέγκτο*: scarcely differs from *ἐγένετο* or *ἦν*, cf. v. 78, cf. also Δ 84, B 320.

403. *σχέλιος*, *ὀβριμοεργός*: nom. in exclam. (cf. A 231). Both adjs. refer to Herakles. — *ὅς οὐκ ὀθεῖ' αἰσῶλα ῥέγων*: 'who makes nothing of doing high-handed acts' (cf. A 181).

405. *ἐπί*: join with *ἀνῆκε*. Were *σοί* governed directly by it, it would be accented *ἐπι* by anastrophe.

407. *μάλ' οὐδ' ὀθιναῖος*: 'by no means long-lived,' litotes.

408. Cf. for the sentiment, Z 130 and 140.

411. *φραζέσθω*: 'let him take heed.'

412. Aigialeia, the daughter of Adrastus and the wife of Diomedes, was the younger sister of Diomedes's mother, Deïpylos.

413. οἰκής [οἰκέτας]: 'house servants' (cf. Z 366). — γόωσα ἐγείρη: 'wake by her laments.' So Penelope, in the *Odyssey*, laments the absent Odysseus.

416. ἀμφοτέρῃσι: 'with both hands.' — ἰχῶ: a heteroclit accussative instead of ἰχῶρα.

418. Ἀθηναίη τε καὶ Ἥρη: Athene left the battle-field after giving directions to Diomedes at v. 133.

419. Ἀφροδίτη: Zeus had taunted these two goddesses (Δ 7) with the energy of Aphrodite; these taunts they now return upon Aphrodite.

422. ἀνείχεσθαι σπένσθαι: 'while inciting to follow.' — ἐφώλησε: 'has been smitten with.'

424. Ἀχαιῶδων ἐπὶ πλῶν: merely a repetition of Ἀχαιῶδων (v. 422), and really adds nothing to τῶν, which would be amply sufficient alone.

429. Translate: 'but do you rather practise (lit. pursue) the loving work of marriage.'

431 = 274.

432. ἐπόρουσε: 'charged upon' (cf. Γ 379, Δ 472).

433. Translate: 'although knowing that Apollo himself held (protecting) hands over him (οἱ).'

434. ἔρο: 'was desiring,' 'was striving.' Though respecting the letter of Athena's command not to engage with gods in combat, yet he might at any moment provoke Apollo to personal conflict.

437. ἐστυφάλεξε: 'dashed back' (cf. A 581).

440. φράζω: as in v. 411. — ἴσ(α) φρονέειν: cf. ἴσον φάσθαι, A 187.

441. οἱ . . . ὁμοίον: 'a far different thing' (see on A 278).

442. χαμαὶ ἐρχομένων: the description of men is not without a tone of contempt in contrast with 'immortal gods.'

443. τυτθόν: Diomedes shows his intrepidity by retiring only a little.

445. ἀπ' αὐτοῦ: 'apart from,' cf. B 587.

446. Περγᾶμ εἶν: not Athena alone, but also Apollo, had a temple in the citadel (cf. Δ 508).

447. τὸν = Αἰνείαν. — Δητῷ τε καὶ Ἄρτεμι: the mother and sister of Apollo are naturally found in his temple.

448. κύδαινον: 'were making illustrious,' i.e. were heightening his beauty and strength.

452. Translate: 'were hewing to pieces the ox-hide shields about each other's breasts.'

453. ἀσπιδας ἐκκύκλους λαισιῆά τε περὶ δέντα: this verse is explanatory of βοείας. λαισιῆα (λάσιος, 'shaggy') is applied to a small shield covered with hairy ox-hide. περὶ δέντα, 'fluttering,' is thought by Autenrieth to refer to a kind of apron hanging from the shield (see Hom. Dict. cut No. 79). Others take περὶ δέντα in the sense of 'light,' lit. 'light as a feather.'

454. Apollo is so closely pressed by Diomede that he recalls Ares to the battle-field, whence he had been withdrawn by Athena, vv. 29-35.

455 = 31.

456. οἷα δὲ δὴ ἔρυσσαιο : for use of mood, see on Γ 52.

458. σχῶδον : 'in hand to hand conflict.' — χεῖρ [χεῖρα] : cf. A 316.

461. Τρεφές ; acc. pl. fem. of adj. — οἶλος [όλοός] : cf. B 6.

462. Ἀκάμαντι : this hero, the bravest of the Thracians, is slain by Ajax, Z 7. Ares conforms to the usual practice of the gods in assuming the form of Akamas ; when they enter the battle-field, they usually take on the appearance of some mortal or are veiled in mist.

465. Ἀχαιοῖς : dat. of agent to be joined with κτείνεσθαι (cf. Γ 301) ; see on A 410 for another example of κτείνω used in pass. sense. In prose the pass. of (ἀπο)κτείνω is regularly (ἀπο)θνήσκω.

467. κείται : 'lies prostrate.'

469. σαώσομεν : 1 aor. subj.

471. μόλα : 'sharply.'

473. φῆς [έφης] : cf. B 37. In ἐξέμεν and ἔχεσκες (v. 472) there may be a play upon the signification of the name Hector, lit. 'Keeper' (cf. Z 403).

475. τῶν : i.e. γαμβρῶν κασιγνήτων τε.

477. ἐναιμαν [ένεσμεν] : i.e. ἐν τῇ πόλει ἐσμέν.

479. τηλοῦ : sc. ἐστί, and for adv. instead of adj. in predicate, see on A 416.

481. κάδ : i.e. κατέλιπον. — ὅς κ' ἐπιδευῆς : sc. ᾗ (cf. A 547).

483. ἀνδρὶ : 'with my man,' i.e. in single combat. — ἀτάρ : 'and yet.'

484. With φέροισεν and ἄγοισεν a dat. of disadvantage may be supplied : 'as the Achaeans could carry and drive away *from you*.' The distinction between φέρειν and ἄγειν, that the former applies to things without, the latter to things with, life, scarcely needs to be mentioned.

485. ἕστηκας : 'art standing idly here.' — οὐδ' : 'not even.'

486. ἄρεσσι : for δάρεσσι [γυναιξί].

487. μή . . . γένηθε : 'see to it that ye do not become' (cf. A 26, B 195. — ἄλδντε : the dual number is explained by the pointed reference to Hector and the ἄλλοι λαοί of v. 486 : 'both of you caught.'

490. τάδε πάντα : the things outlined in vv. 487-489 (cf. B 62).

491. λισσομένω : the ἐπίκουροι were held by a slender tie, so that their chiefs must be treated with great deference.

492. ἐχέμεν : 'persist,' i.e. not to abandon the siege. — ἐνιπήν : 'fault-finding.'

494. ἄλτο : sc. ἔκτωρ (see on Γ 29).

495. δοῦρα : sometimes we find δοῦρε, as the chief carried two spears (cf. Γ 18).

497. θελύχθησαν : 'were rallied.'

499. *ιερός*: 'sacred' to Demeter.
500. *ξανθή*: 'yellow-haired,' appropriate epithet of Demeter on account of the golden color of most varieties of grain when ripe for harvest.
501. Translate: 'separates, in the rush of the winds, the grain and the chaff.'
502. *αἱ δ' ἐπολευκαίνονται ἀχυρμαί*: the point of the comparison lies in these words, viz. the *whiteness* of the heaps of chaff and of the dust-covered warriors.
503. *δι' αὐτῶν*: 'throughout their ranks.'
504. *πολύχαλκον*: the vault of the heavens is thought of as constructed of bronze. — *ἐπέπληγον*: redupl. 2 aor. from *πλήσσω* governing *δν* (v. 503) as cognate accusative.
505. *ἐπιμυσομένων*: should probably be joined with *ἵππων* in v. 504: 'as they (the horses of the Trojans) mingled themselves again with them (the Achaians) in battle.' — *ἐπὶ δ' ἔστρεφον*: this clause contains the reason for *ἐπιμυσομένων*.
506. *οἱ δὲ μένος χειρῶν ἰθὺς φέρον*: 'and they (the Trojan combatants who rode in the chariots) were bringing to bear the might of their hands straight against them.'
507. *μάχῃ*: dat. after *ἀμφεκάλυψε*: 'spread night around the combat.' — *Τρώεσσι ἀρήγων*: 'aiding the Trojans,' by isolating the combat.
508. *τοῦ, κτλ.*: article used demonstratively, translate: 'of him, Apollo with the golden sword.'
512. *πίονος*: 'rich.'
514. *μεθίστατο*: 'was taking his place among' (see on A 6).
517. *οὐ γὰρ ἔα πόνος ἄλλος*: 'for other (and greater) toil did not permit it.'
518. *ᾤ*: for last hemistich, Δ 440.
519. *τοὺς δ' . . . Δαναούς*, 'but these, namely the Danaoi.'
520. *καὶ αὐτοί*: i.e. 'without urging.'
523. *νηνεμής*: 'in a time of calm.' — *ἔστησεν*: is gnomic aor. as is indicated by the subj. *εὐδρσι* in dependent temporal clause in the next verse.
524. *ἀτρέμας*: join with *ἔστησεν*, 'fixes immovably.'
525. *σκιόεντα*: cf. A 157.
526. *πνοιήσιν λιγυρήσι διασκιδνάσιν ἄντες*: 'scatter with their shrill blasts as they blow.'
527. *μῖνον οὐδ' ἐφύβοντο*: cf. *ἡμβροτες οὐδ' ἔρυχες*, v. 287.
528. Cf. Γ 449. — *πολλά*: cf. A 35.
530. *ἀλλήλους αἰδέσθε*: lit. 'have a sense of shame before one another,' i.e. 'demean yourselves bravely in each other's sight.' — *κατὰ κρατερὰς θυμίας*: cf. B 345.
531. *πέφονται*: pf. = pres. It is a common observation that death often overtakes the coward and seems to spare the brave.

534. *Αἰνείας*: the contraction of *αι* to *ει* in masc. substantives of 1 decl. takes place after a vowel (see on Δ 47, 165).

538. *ἔρτο*: 'held back,' syncopated ipf. for *ἐρέτο*. — *ἔσται*: for meaning, see on Γ 61. Cf. the nearly identical hemistich Δ 138.

539. *νεαίρη* - *αιρα* is fem. termination (cf. *λοχέαιρα*, v. 53), and the adj. has superlative force. Construe with *γαστήρι*: 'in the lower part of the belly.' — *Θλασσι*: *σι* as subject, Agamemnon.

540 = 42.

542. *Διοκλῆος*: Diokles was son of Orsilochos, the son of the river-god Alpheios.

543. *Φηραί*: In the Odyssey, γ 488, the name of the place is given as plural, Pherai being the town half way between Pylos and Sparta where Telemachos, on his way to the court of Menelaos, halted for the night.

544. *ἀφνειὸς βίότοιο*: cf. Lat. *dives opum*.

545. *εὐρὸν ῥέει*: 'flows broadly,' i.e. with broad bed.

546. *ἀνδρεσσι*: cf. the datives in v. 511 and Δ 7.

548. *διδυμάωνε* [*διδύμω*].

549. *μάχης εὖ εἰδότε πάσης*: cf. B 823, E 11.

553. *ἀρνυμένω* . . . *τυμήν*: cf. A 159.

554. *ὡς τῷ γε*: La Roche explains as by enallage for *τῷ γε οἷω*, and sees in *τῷ γε*, which simply anticipates *τῷ* in v. 559, a similar pleonasm to that in B 459 and 474. Translate: 'just as a pair of lion-cubs,' etc.

555. *τάρφουσιν*: 'in a jungle.'

558. *ἀνδρῶν ἐν παλάμῃσι*: 'under the hands of men.'

562 = Δ 495.

564. *τὰ φρονέων*: 'with this intent,' prepares the way for the final clause *ἵνα* . . . *δαμείη*.

566. *ποιμὲνι λαῶν*: 'for (in behalf of) the shepherd of the peoples.'

567. *μὴ τι πάθοι*: euphemism for *μὴ ἀποθάνοι*. — *ἀποσφάλλει*: 1 aor. opt. from *ἀποσφάλλω*, lit. 'should cause to fail of result of their toil.' The subj. is Menelaos, though what is meant is Menelaos's death. The expression illustrates the partiality of the Greeks for the personal construction.

573. *νεκρούς*: i.e. Krethon and Orsilochos. — *μετὰ λαόν*: 'toward the host.'

574. *τῷ δαϊδῷ*: 'the two slain heroes.' *δαϊδῷ* may be regarded as a euphemism for *ἀποθανόντε*.

579. *νύξε*: 'pierced,' follows as the sequence of *τυχήσας κατὰ κληῖδα*: 'having smitten upon the collar-bone.'

582. *ἀγκῶνα μέσον*: acc. of the part in apposition with *μιν*, which may be supplied as obj. of *βάλε*.

583. *λεὺκ' ἐλέφαντι*: 'white with ivory,' i.e. the reins of leather were adorned with plates of ivory (see on Δ 142).

584. *κόρσην*: cf. Δ 502, and for acc. cf. *ἀγκῶνα*, v. 582.

587. ἀμάθοιο: distinguish ἀμαθος, 'sand of the plain,' and ψάμαθος, 'sand of the shore.'

588. The dying hero had plunged head foremost into the deep sand, and remained upright in this strange position until, in consequence of Antilochos urging the horses forward, 'they dashed against him and cast him down in the dust.'

592. πότνια: 'august.'

593. ἔχουσα κυδοιμὸν ἀναιδέα δηιόττητος: 'having with her the ruthless turmoil of combat.' Enyo, that is, carries with her as an attendant κυδοιμὸν δηιόττητος. Hence κυδοιμὸν, as personified, might be written with a capital letter.

597. ἀπάλαμνος: should be translated as pred. adj. with subj. of στήη: 'stands irresolute.' — ἰὼν πολλὸς πεδίοιο: 'passing over a broad plain.'

598. ἐπ': 'on the bank of.'

599. The real point of comparison is reached in the gnomic aor. ἀνέδραμε.

601. οἷον δὴ θαυμάζομεν: 'how much forsooth we wonder,' implying that the wonder is unreasonable, as Hector's courage is explained by the adversative clause (v. 603) τῷ δ' αἰεὶ πᾶρα εἰς γε θεῶν.

604. κείνος: best translated by the adverb 'there': 'and now there by his side is,' etc. (cf. Γ 391).

605. πρὸς Τρῳᾶς τετραμμένοι: 'with faces toward the Trojans.'

606. μενεαινόμεν: cf. Γ 459 for another example of an inf. used imperatively. Observe that, as usual in such cases, an imv. precedes.

607. αὐτῶν: i.e. Ἀχαιῶν, who have been implied in φίλοι, v. 601.

609. εἰν ἐνὶ δόφρῳ ἰόντε: see on v. 160.

610 = 561.

611 = Δ 496.

612. ἐνὶ Παισῶ: Παισός is supposed to be the same place as Ἀπαισός, B 828.

613. μοῖρα: for similar reference to fate, whose decree not even Zeus can alter, cf. vv. 83, 629, Δ 517.

614. ἐπικουρήσοντα μετὰ: 'to come as ally to join.'

618. ἐπὶ . . . ἔχευαν: 'showered upon him.'

620. ἐπᾶσατο ἔγχος: 'drew forth his spear.'

621. ἄλλα: 'besides,' lit. 'other (beautiful arms).' Ajax recovered his own spear; he was unable to despoil Amphíōs of the armor in which he fell.

623. ἀμφίβασιν κρατερήν: 'the stout defence.' Cf. the similar meaning of ἀμφιβέβηκεν in A 37.

624. ἔγχε' ἔχοντες: 'with spears in hand.'

625, 626 = Δ 534, 535.

627 = 84.

628 = B 653.

630 = Γ 15.

634. ἐνθάδ' : join with πτόσσειν, 'to be skulking here.' — ὄντι . . . φῶτι : the ptc. and pred. nom., as is usual in Greek, conform to the case of τοι expressed with ἀνάγκη rather than to that of the σέ, which is mentally supplied as subj. of πτόσσειν.

635. ψευδόμενοι φασί : 'falsely declare,' for the reason given in the next verse.

638. ἄλλ' οἶον, κτλ. : 'ah, what sort of a hero do they say was the mighty Herakles!' The gender of οἶόν τινα is masc., the construction conforming to sense instead of to the grammatical gender of βίην Ἡρακλήην.

640. Herakles was summoned by Laomedon to free his daughter Hesione from a sea-monster : horses of the wondrous breed mentioned in v. 265 were to be his reward. Herakles performed the service, but Laomedon withheld the recompense. Thereupon the hero destroyed Ilios and slew Laomedon.

641. οἷς σὺν νηυσὶ, κτλ. : 'with only six ships and fewer companions' (than Sarpedon had brought with him).

642. χήρωσε ἀγυῖας : 'made her streets desolate.'

643. κακὸς θυμός : 'thy heart is cowardly.'

645. καρτερός : refers especially to strength. A man may be καρτερός without being ἀλκιμὸς (ἄλκαρ ἔσεσθαι) or ἀγαθός (cf. A 178).

646. ἐπ' ἐμοί : ἐπὶ is here used with dat. of the agent, (cf. Γ 301).

648. κείνος : 'that hero,' i.e. Herakles.

649. ἀφραδίῃσι : Laomedon's falsehood is called folly, because he was foolish not to foresee its consequences ; for use of pl. cf. A 205. — ἀγανυθὺ Διομήδοντος : appositive of ἀνέρος.

651. οὐδ' ἀπέδωχ' : in prose we should have been likely to have οὐκ ἀποδοῦς.

652. σοί : contrasted with κείνος, v. 648. Herakles succeeded, for he was wronged ; not such success shall be thine, 'for thee, I think, death and dark destruction shall be prepared from my hand.'

653. τεύξεσθαι : fut. midd. with pass. signif., cf. τελέεσθαι, B 36. — δαμνίνα agrees with σέ, supplied as subj. of δάσειν.

654. δάσειν : joined by a kind of zeugma in a slightly different sense to two objects of different meaning.

656. τῶν : 'of them (both).'

658. ἀλεγανή : 'painful,' 'grievous.'

659. κατ' ὀφθαλμῶν : 'settling down upon his eyes.'

661. βεβλήκειν [ἰβεβλήκει(ν)].

662. πατήρ : Zeus, the distinction of being whose son was enjoyed by Sarpedon alone of all the heroes of the Trojan war. — ἔτι : suggests that the protection was not to avail for a long time. Sarpedon is finally slain by Hector, Π 502.

663. *δίοι*: 'illustrious.'
665. *τό*: anticipates the inf. *ἐξερύσαι*. — *ἐπεφράσατ' οὐδ' ἐνόησε*: the coupling of two nearly synonymous expressions emphasizes an idea.
666. *ἔφρ' ἐπιβαλή*: 'that he might walk,' perh. with the support of companions.
667. *σπευδόντων*: may be taken as gen. absol., or as gen. of the whole depending on *οὐ τις*. — *πόνον*: *i.e.* *labor bellicus*.
670. *τλήμονα θυμὸν ἔχων*: equivalent to the common epithet of Odysseus in the Odyssey, *πολύτλας*.
672. *πρότερω*: 'farther,' *i.e.* entering more deeply into the lines of the Trojans (*cf.* Γ 400).
673. *τῶν πλεόνων*: 'of the larger number,' in contrast to the one, Sarpedon.
680. *κορυθαίολος*: usual epithet of Hector (*cf.* Β 816, Γ 83).
- 681 = Δ 495.
682. *οἱ προσιώντι*: 'at his approach.'
686. *ἐμῆλλον*: see on Β 36.
689. *Cf.* Α 511.
690. *παρήϊξεν*: 'sprang past,' not heeding Sarpedon's prayer. — *ἔφρα ἔσαιτο*: the inf. would be more natural than the final clause which is substituted for it (*cf.* Δ 465 and Α 133). *ἔσαιτο* (*ὠθέω*) [*διώξειε*].
693. *φηγῶ*: this word corresponds in root to Lat. *fagus*, Engl. *beech*, but is not the same tree; it designates a species of oak with edible acorn.
694. *ἄσε θύραζε*: 'forced forth,' perh. 'wrenched forth,' strength being required to extract it. The meaning of the radical part of *θύραζε* (*θύρα*, 'door') is entirely lost in the adverb.
696. *ἔλιπε ψυχή*: *i.e.* 'he swooned.'
698. *ζῳγραι*: 'revived.' There seem to be two presents *ζωγρέω*, one meaning to 'capture' (*ζῶς* and *ἀγρέω*); the other, to 'reanimate' (*ζωή* and *ἐγείρω*). — *κακῶς κεκαφνότα θυμὸν*: 'painfully panting out his life.'
700. *προτρέποντο*: 'were driven headlong.' — *ἐπὶ νηῶν*: see on *ἐπὶ ῥόδων*, Γ 5.
701. *ἀντεφέροντο*: *cf.* Α 589.
702. *ἐπίθογον*: 'learned,' from Diomedes (*cf.* v. 604).
703. *πρώτον* and *ἔσχατον*: pred. adjs., 'who was the first and the last whom,' etc.
704. *χάλκιος*: may be taken literally, 'clad-in-bronze' (*cf.* *χαλκοχίτων*), or may mean 'with sinews of brass,' 'strong.'
705. *ἐπὶ δὲ [ἔπειτα δέ]*.
706. *Διτάλιον*: join with *Τρήχον*.
707. *αἰολομήτην*: *cf.* follg. passages: Γ 185, Δ 137, 186, 489.
708. *Ὑλη*: this place was mentioned Β 500, but with *ὑ*. — *μέγα μεμηλώς*: 'caring much for.'
709. *κεκλιμένος*: lit. 'leaning upon,' 'adjacent.' — *Κηφισίδι*: this

lake, here named from the Kephisos, which flows into it, was later called Kopāis.

710. δῆμον: 'district.'

711. τοὺς: *i.e.* Ἐκτωρ τε Πριάμοιο παῖς καὶ χάλκεος Ἄρης, v. 704.

712. ἄλλωντας: act. voice of the same verb which was used in midd. A 10.

715. ἄλιον: pred. adj., 'vain is the promise which we gave.'

716. ἐκπύσαντ(α): acc. as in B 113, 288.

718 = Δ 418.

719. With this verse begins the Θεομαχία, or 'Battle of the Gods,' which fills the remainder of the book.

720. χρυσάμπυκας: *cf.* vv. 358, 363. — ἐποιομένην ἔντυον: 'stepped up and began to put to.'

722. ἀμφ' ὀχέεσσι: 'on both sides of the chariot,' more closely defined by ἔξοι ἀμφίς: 'at either end of the axle,' v. 723.

724. χρυσή: pred. adj. For ἔνυς and ἔφθιτος, see Δ 486, B 46.

725. προσσκηρότα: 'closely riveted to it (the felly).'

726. Translate: 'and the hubs revolving at either end (of the axle) are of silver;' or περιδρομοὶ may mean 'round.'

728. The chariot body (δίφρος) 'is made fast' (ἐντέταται) to the axle by straps ornamented by plates of gold and silver. — δοιαὶ ἄντυγες: it is doubtful whether 'two' ἄντυγες, one on the lower, the other on the upper, edge of the chariot box, are referred to, or whether δοιαὶ means 'two-fold,' and describes an ἄντυξ of unusual breadth and size.

729. τοῦ: governed by ἐξ, 'from it (δίφρος) there extended (πέλεν).'

730. δῆσε: *sc.* Ἥβη. — ἐν δέ, κτλ.: 'and upon it (the yoke) she laid the breast-collar.'

731. ὑπὸ δέ ξυγὸν ἤγαγε: 'brought under the yoke,' language to be taken literally, for the yoke rested upon the withers of the horses.'

734. πατρὸς ἐπ' οὐδαί: 'on the floor of her father,' *i.e.* in Zeus's dwelling, in which Athena armed herself with the breastplate of Zeus (χιτῶνα, v. 736).

737. τεύχεσιν: may refer to Athena's usual armor.

738. θυσανόεσσαν: see on B 447.

739. ἥν περί πάντη φόβος ἐστεφάνωται: 'which Flight encompasses round about on every side.'

740. ἐν: 'within,' *i.e.* on the expanse of the shield.

741. Γοργαίη: the proper adj. is equivalent to a gen. Γοργαῶς, with which πελῶρον is in apposition (see on B 54).

743. ἀμφίφαλον κυνέην τετραφάληρον: 'two-crested helmet with four-fold plate.' τετραφάληρος (φάλαρα, 'cheek-pieces') probably describes plates of metal, of fourfold thickness, on either side of the helmet extending perhaps from the temples to the neck, and forming an additional defence against lateral blows. A different explanation is given in the Hom. Dict.

744. ἑκατὸν . . . ἀραρυίαν: 'fit for the combatants of a hundred cities,' *i.e.* of colossal size.

745. Notice the regular recurrence of short syllables (στίχος δλοδάκτυλος) and the tripping movement of the line. Disregarding the first syllable, we have an anapaestic movement.

746. βριθὺ μέγα στιβαρόν: the three epithets, following hard upon one another without conjunctions (asyndeton), emphasize the mighty weight of the spear.

747. κοτίσσεται [κοτήσσηται].

749. μύκον: 'grated on their hinges.' — ἔχον [ἐφύλαττον].

751. νέφος: The clouds which separate the lower ἀήρ from the αἰθήρ are the gate of heaven. It seems rather a harsh expression to speak of cloud-gates as 'grating on their hinges,' v. 749.

752. Translate: 'there then straight through them they held their goaded horses.'

753, 754 = A 498, 499.

755. Cf. vv. 368, 775.

758. δσσάτιόν τε καὶ οἶον: *i.e.* ὅτι τόσον τε καὶ τοῖον (cf. B 120).

759. ἄχος: in apposition with v. 758 (cf. Γ 50, 51).

761. ἀνέντες: 'at having let loose.'

762. ἦ ῥά τί μοι κεχολώσεται: 'will you then really be wroth with me at all?' This question follows naturally after the assumed affirmative answer to the question in v. 757.

763. λυγρῶς πεπληγυῖα: cf. with πεπληγῶς δεικέσσι πληγῇσιν, B 264.

765. ἄγρει μάν [ἔγρει δῆ].

766. πελάζειν ὀδυνῇσι: cf. for the same idea v. 397. Athena as goddess of war is a natural rival of Ares.

768. Cf. v. 366.

770. ὅσσον: acc. of extent of space, and ἡεροειδέες agrees with it. Translate: 'as far into the cloudy-grey (distance) as.'

772. τόσσον: *i.e.* the horses covered at each spring a distance as great as a man's eyes can penetrate into space.

774. συμβάλλετον: notice the position of the dual verb between the two singular subjects.

776. πούλύν: metrical convenience may explain the employment of the acc. masc. of the adj. instead of the regular fem. form πολλήν.

778. ἰθμάθ: acc. of specification. The two goddesses are compared to pigeons 'in their gait' because of their short and rapid steps. To the hero on the other hand is applied the expression μακρὰ βιβῶντα (cf. Γ 22).

780. ὅθι: 'to the place where' (cf. Γ 145, Δ 132, 210).

781. βλήν Διομήδεος: cf. B 387, Γ 105. — ἕστασαν: 'were standing,' for in their retreat around Diomedes the Greeks halted occasionally to fight.

782, 783. For other instances of comparison of heroes to lions and boars, see Δ 253, E 299. — οὐκ ἀλαπαδνόν: litotes.

785. Stentor is only mentioned in this one place in the Iliad, yet this mention is the origin of the familiar adjective 'stentorian.'

786. αὖθις αὖς: 'used to shout' (as often as there was occasion).

787. αἰδώς: nom. for voc. in exclamation. — κάκ' ὀλέγχεα: see on B 235. — εἶδος ἀγγοί: cf. Γ 39.

789. πύλων Δαρδανίδων: i.e. Σκαίων πύλων (cf. Γ 145).

791. ἐπὶ νηυσί: a comparison with v. 700 shows this to be an exaggeration. The extremes between which the battle oscillated were the city gates (πύλαι, v. 789) and the ships νῆες).

793. Τυδεΐδῃ ἐπύρουσε: 'hurried up to Tydeides,' not, as in Γ 379, Δ 472, with hostile intent.

795. Ἰλος ἀναψύχοντα: 'cooling off his wound,' i.e. wiping away the sweat which increased the pain. — τό μιν βάλε: see on v. 361 for double acc.

796. ἔταρε: 'distressed.'

797. τῷ: 'by this,' i.e. by the sweat.

798. ἀνίσχων: 'lifting up,' so as to get at the wounded part beneath.

800. οἶ: here reflexive and used as in prose = *sibi*.

801. τοι: ethical dat. 'I tell you,' or 'you know.'

802. καὶ ῥ' ὅτε περ: 'and so even when.' The apodosis follows in v. 806, αὐτὰρ προκαλίζετο.

803. νόσφιν Ἀχαιῶν: 'without (i.e. unaccompanied by) Achaians.' In Δ 388 the expression is μούνος ἑών (cf. Agamemnon's account of the same scene (Δ 376-400) from which many phrases are here repeated).

804, 805. Cf. Δ 385, 386.

807. Cf. Δ 389.

808. This verse is a combination of Δ 390 and Ε 828. It is inconsistent with v. 802, and weakens the contrast plainly intended between vv. 802 and 810. Hence there is good reason for rejecting it with Aristarchus.

810. προφρονέως: join with κέλομαι.

812. ἀκήριον (ἀ priv. and κῆρ): lit. 'without heart,' 'spiritless.'

815. γινώσκω: in spite of her appearance in mortal form, as may be inferred from v. 835.

818. σέων ἑφετμέων: cf. vv. 127-132.

819. οὐ μ' εἰας: Diomedes replies that he is in precisely the same situation as was his father Tydeus (cf. v. 802, οὐκ εἴασκον).

820, 821 = vv. 131, 132.

823. ἀλήμεναι [ἀλῆναι]: 2 aor. pass. infin. from ἔλω (cf. v. 782).

824. μάχην ἀνά [ἀνὰ μάχην]: ἀνὰ and διὰ do not suffer anastrophe when they follow their object. See Sketch of Dialect, § 6.

827. τό γε: acc. of specification, lit. 'in respect to this,' 'on that account,' i.e. of the goddess's previous command in vv. 124, 130.

830. σχεδὴν: 'in hand to hand encounter.' The form is acc. fem. of an adj. (cf. ἀντιβλήν, Α 278).

831. *τυκτὸν κακόν*: lit. 'an evil worked out to full completion,' 'a consummate evil.' The character of Ares is without dignity or worth, in most unfavorable contrast to that of Athena.

832. *πρῆν*: the promise here attributed to Ares is not found in the Iliad. — *στεῖτ' ἀγορεύων μαχήσεσθαι*: 'was giving to understand by words (*ἀγορεύων*) that he would fight.'

836. *πάλιν ἐρύσσαυα*: 'having drawn him backward,' i.e. forth from the open part of the chariot in the rear. — *ἑμπαπῆς*: 'instantly.'

837. Athena enters the chariot, not as combatant (*παραβάτης*), but as charioteer.

838. *ἑμμεμαυῖα*: cf. v. 142. — *φῆγινος*: see on v. 693.

839. *ἄγεν*: 'it bore.'

845. *Ἄϊδος κυνέην*: 'the helm of Hades.' This made the wearer invisible, like the fog-cap (*Turn-kappe* or *Nebel-kappe*) of German mythology. Athena put on this cap that Ares might not recognize her; she would not have needed it to make herself invisible to men (cf. A 198).

849. *ἰθὺς* with gen.: 'straight at,' 'straight for.'

851. *ἄρξατο*: 'aimed a stroke.'

854. Were we to read *ὀπέρ* (with *Codex Venetus*) instead of *ὀπ' ἐκ*, the sense would be easier. As the text stands, we must translate: 'and she caught it with her hand and pushed it aside, so that it flew harmlessly under and out from (behind) the body of the chariot.'

856. *ἐπ' ἔρασε*: 'drove it home.'

857. *μίτρην*: acc. of the thing with *ζωννύσκετο*, 'was wont to bind about him (midd. voice) his body-band.' For note on *μίτρην*, which was worn next the skin under the *ζῶμα* and *ζωστήρ*, see on Δ 137.

858. *οὔτα*: see on v. 376 (cf. Δ 525). Notice the change of subject between *οὔτα* and *διέδαψεν* [*διέκοψεν*]. Sc. with the latter verb *δῶρυ*.

860. *ἐννεάχιοι, δεκάχιοι*: shortened forms for *ἐννάκισ χίλιοι, δεκάκισ χίλιοι*. The enormous numbers make a burlesque of Ares's pain.

861. *ζυνάγοντες ἔριδα*: cf. B 381.

862. *ὅπῳ*: adv., cf. Γ 34, Δ 421.

864, 865. Translate: 'as there forms itself (lit. comes to view) from the clouds a black fog-mass, when a gusty wind rises in consequence of the burning heat.'

866. *τοῖος*: 'such,' i.e. 'so black;' the point of the comparison is the blackness of the two appearances.

867. Join *δοῦν νεφέεσσιν* with *ἰών*: 'as he went with the clouds (in which he was wrapt).'

868. Portions of this verse are found in B 17 and E 367.

870. *ἀμβροτον αἶμα*: i.e. *ἰχώρ* (cf. vv. 339, 340).

873. *τετληότες εἰμέν* [*τέτλαμεν*]: cf. Γ 309, where *πεπρωμένον ἐστίν* = *πέπρωται*.

875. *σοί*: 'against you,' because the acts of your favorite child, Athena, bring us into opposition with you.

876. ἀήσυλα: seems to be the same word as αἰσυλα, v. 403. — μέμη-
λε: this 2 pf. does not differ in meaning from pres. μέλει.

878. δοδμήμεσθα: pf. with sense of pres., 'are subject to' (cf. Γ 183).

879. προτιβάλλεαι: 'dost punish,' lit. 'castest thyself upon.'

880. ἀνιείς [ἀνίης]: as if from pres. ἀνιέω instead of ἀνίημι (see Sketch of Dialect, § 24, 1).

885. ἐπήνευκαν [ἐπήνεγκαν]. — ἦ τέ κε: cf. Γ 56.

886. ἐν νεκάδεσσιν: Ares, as immortal, could not die, but he might be severely wounded and be stretched on the battle-field (αὐτοῦ) among heaps of corpses (νεκάδεσσι).

887. ζῶς [ζωός].

890, 891. Cf. A 176, 177.

892. ἀάσχετον, οὐκ ἐπιακτόν: 'uncontrollable, unyielding,' showing the opposite qualities to those suggested by v. 878.

894. τῷ: 'therefore,' because of the character ascribed to Hera in v. 892.

895. Zeus speedily relents from the feelings expressed in v. 889.

896. γίνος: acc. 'by descent.' — ἐμοί: 'to me,' i.e. 'as my son.'

898. ἐνίρτερος [κατώτερος] Οὐρανίωνων: 'lower than the (rebel) sons of Uranos,' i.e. than the Titans, imprisoned in Tartaros.

899, 900 = 401, 402.

902. ἐπαιγόμενος: lit. 'in haste,' ἐπός being personified. Certainly personification is natural of anything so rapid and mysterious in its operation as rennet or any substitute for it. — συνέπηξεν: gnomic aorist.

903. περιτρέφεται κυκλώντι: 'thickens on every side as one stirs it.'

906. Contrast this verse with v. 869 (cf. A 405).

908. These goddesses have now done enough to clear themselves of the charge of supineness which Zeus in Z 8 follg. brings against them.

BOOK SIXTH.

Ζήτα δ' ἄρ' Ἀνδρομάχης καὶ Ἑκτορος ἔστ' ὀαριστύς.

In Zeta, Hector prophesies ; prays for his son ; wills sacrifice.¹

Fighting continues after the gods have left the field, but with decreasing violence (1-118). Thus room is left for quieter scenes: first, the parley of Diomedes and Glaucos (119-236), as an illustration of the power of the bond of guest-friendship; then, the meeting and parting of Hector and Andromache (370-502), as an illustration of the strength and sacredness of the marriage tie. Paris's frequent appearance on the scene reminds us how he had violated both of these bonds.

1. *Τρώων καὶ Ἀχαιῶν*: join with *φύλοπις*. — *οἰώθη*: *i.e.* *χωρὶς θεῶν ἐγένετο*. Ares, Apollo, Athena, Hera, and Aphrodite, who had taken part in the combat in E, have now withdrawn.

2. *πεδίῳ*: for gen. see on B 785. — *ἔθυσσε*: *ἰδὼν* from *ἰδύς* [*εὐθύς*], lit. 'go straight.' Translate: (v. 2) 'and the tide of battle set in many directions over the plain, now this way, now that.'

3. *ἀλλήλων*: gen. of object aimed at (*cf.* Δ 100). As subject of ptc. supply a word meaning 'combatants.'

4. Join this verse with *ἔθυσσε* in v. 2. The cæsura in the verse indicates that *Σιδώντος* is not dependent upon *βοάων*, but is governed by *μεσσηγύς* [*μεταξύ*].

6. *φῶς ἔθηκεν* [*σωτηρίαν ἐποίησεν*]: lit. 'caused a light,' *i.e.* 'let in a gleam of light.'

7. *ἄριστος*: in proportion to the valor and size (*ἦν τε μέγαν τε*) of Akamas was the relief which Ajax brought to his companions (*φῶς ἔθηκεν*) by slaying him. — *τέτυκτο* [*ἐγένετο*]: plupf. 3 sg. from *τεύχω*.

9-11 = Δ 459-461.

12. *ἔπεφνε*: redupl. 2 aor. from stem *φεν-*, 'kill' (see on Δ 397).

14. *ἀφνεὺς βλώτω*: *cf.* Vergil's *dives opum*, Aen. I, 14.

¹ Chapman's couplet is not a translation, it will be observed, of the Greek hexameter which stands above it.

15. ὁδῷ ἐπὶ [ἐφ' ὁδῷ]: 'upon the road,' so that all wayfarers must pass by his dwelling.

16. Translate: 'but not one of them all (*i.e.* the many whom he had entertained, τῶνγε referring to πάντας) ward off from him (lit. 'for him,' see on A 566) sad destruction.' There is pathos in the thought of how little return he received, in the hour of need, for all his kindness to others.

17. πρόσθεν: may refer to time or to place: 'having first (prior to Axylos) faced Diomedes;' or 'having faced Diomedes in front of him (Axylos),' *i.e.* for Axylos's protection.

19. ἐφηνίλοχος: see Hom. Dict. — γαίαν ὀδύτην: 'they went below the earth.'

21. βῆ δὲ μετ': 'and went after,' *i.e.* to overtake (see on A 222).

22. νηΐς: 'Naiad,' derived from νῶν, 'flow.' — Ἀβαρβαρή: perh. a compound of ἀ priv. and βόρβορος, 'mud.' Thus the meaning would be 'Clear-water.'

24. σκότιον δέ ἰ γένετο μήτηρ: 'and his mother bare him in secret.'

25. ποιμαίνων: so Paris kept his father's flocks on Mt. Ida. — φιλότῃτι καὶ εὐνῇ: cf. Γ 445.

27. ἐπύλουσε: 'relaxed underneath;' the preposition is used with special reference to γυνῆα, which here equals γένατα (see on Γ 34).

32. ἐνῆρατο: 1 aor. midd. from ἐναίρω.

34. ἐυρεΐται: the doubling of the β in this word is the indication of a lost consonant. The orig. form of the root of ῥέω was σρν-.

37. βόην ἀγαθός: see on B 408.

38. ἀτυζομένω πεδίω: 'fleeing bewildered over the plain.'

39. μυρικίνη: adj. formed from μυρίκη, Lat. *myrica*, 'tamarisk,' a shrub mentioned as abundant in the Trojan plain.

40. The entanglement (βλαφθέντε) of v. 39 is the cause of the breaking (ἄξαν[ε]) of v. 40. The horses were attached to the chariot only by means of the yoke, so that the shattering of the 'fore part of the pole' (πρώτῃ ρυμφῇ) would set them free. Cf. Plate I in Hom. Dict. — αὐτὰ μὲν: *i.e.* the horses, in contrast with the chariot which they left behind.

41. ἢ περ οἱ ἄλλοι, κτλ.: 'by the very same road by which the others (horses and men) were fleeing bewildered.'

44. δολιχόσκιον ἔγχος: cf. Γ 346.

45. Connect γούνων with λαβών.

46. ζῶγραι: 'take me alive,' *i.e.* 'spare my life.' The plea for life is based, however, on the ransom which he offers. The emphatic portion of the verse follows the caesura (cf. δέξαι ἔποινα, A 23).

47. ἐν ἀφνειοῦ πατρός: the first example in the Iliad of the ellipsis, so common in prose, of the word 'house.'

49. τῶν κέν τοι χαρίσαιο: 'of which things my father would gladly give to thee.'

50. *πυνέθοιτο*: redupl. 2 aor. from *πυνθάνομαι*. The thing learned is here something *without* a person, 'that I was alive' (cf. A 257).

51. *ἐπειθε*: 'sought to persuade' (contrast the force of the aor. in v. 61, where the counter-persuasion of Agamemnon is successful).

52. *τάχ' ἔμελλε*: 'was just on the point.'

53. *καταβήμεν*: *κατά* suggests the direction 'down to the sea;' the form is 1 aor. with intermediate vowel *ε* instead of *α* (cf. Γ 105).

54. *δμοκλήσας*: implies a loud tone of reproach and reproof.

55. *ὦ πέπον, ὦ Μενέλαε*: the repetition of the interjection suggests haste and eagerness. — *δέ* [δέ].

56. *ἀνδρῶν*: used for *ἀνδρός*, an exaggeration for the sake of effect. — *ἦ σοι, κτλ.*: ironical reminder to Menelaos of the wrongs which he had suffered from the race, one of whom he seemed about to spare.

59. *κοῦρον*: lit. 'a (male) youth,' here simply a designation of sex, 'a male child, etc.' — *μηδ' ὅς*: rel. used as demonstrative, 'let not even him.'

60. *ἀκήδευτοι καὶ ἀφαντοι*: both adjectives are used proleptically, translate: 'let them perish out of Ilios without burial and without leaving a trace behind' (cf. A 39, 126).

62. *αἶσμα παραινόν*: 'urging (upon him) what was proper' (cf. for a different meaning of the verb, A 555).

64. *ἀνετράπη*: 'fell back' (cf. *ὑπιτις ἔπεσεν*, Δ 108).

65. *λᾶξ ἐν στήθεσσι βάς*: 'planting his heel on his breast.'

67 = B 110.

68. *ἐπιβαλλόμενος*: 'throwing himself upon,' the gen. *ἐνδρῶν* depends upon the preposition in composition. G. 177, H. 751.

70. *τά*: refers to *ἐνδρῶν*.

71. *συλήσετε*: fut. with potential force (cf. A 137, B 203, 367. The verb as a verb of depriving takes the double accusative of the person and the thing. — *νεκροὺς τεθνεώτας*: cf. a similar expression in King James's Version: 'In the morning they were all dead corpses.' 2 Kings, xix. 35.

73. *ὅτ' Ἀχαιῶν εἰσανέβησαν*: 'would have been driven (forced to go up) into Ilium by the Achaians.' The gen. of the agent is often used after verbs which though not passive are equivalent to passives (see on A 242).

74. *ἀνακείησι*: 'on account of their failure to defend themselves.'

76. Cf. A 69.

78. *Τρώων καὶ Δαναῶν*: connect with *θμμι* [θυμῶν].

79. *ἰθὺν*: orig. meaning 'motion,' 'direction;' hence 'undertaking.'

80. *στήθει αὐτοῦ*: 'take your stand here.' — *ἐρυκάκετε*: 2 aor. inv. with peculiar redupl. (see Sketch of Dialect, § 15, 2). A last effort is to be made before the city gates to stay the flight of the panic-struck multitude.

81. *ἐποιοχόμενοι*: cf. A 31. — *πρὶν αὐτε . . . πεσεῖν*: 'before they

fall again (implying their habitual effeminacy) in flight into the arms of their wives.'—**χάρμα**: 'exultant joy' (*cf.* Γ 51).

84. **ἡμεῖς μὲν**: 'we,' *i.e.* Helenos and the other Trojan chiefs, except Aeneas and Hector. **μὲν** is correlative with **ἐντάρ** in v. 86.

86. **πάλινδε μετέρχομαι**: for **μετέρχομαι** used in somewhat different sense with acc. of direct obj., *cf.* Ε 429.—**ἡ δέ, κτλ.**: the predicate is the infin. **θεῖναι** in v. 92, which equals **θέτω**, and therefore, like any finite verb, requires its subject in the nominative case (see on Α 21). Translate: 'let her collect into the temple the old women and lay,' etc.—**γεραιάς** [**γραῦς**, acc. pl.]: an adj. form occurring only in this book and corresponding exactly to the masc. **γεραιός** [**γέρων**], Α 35.

88. **νηὸν** [**νεών**]: acc. of limit of motion (*cf.* Α 322, Γ 262).—**πόλει ἄκρῃ**: *i.e.* ἀκροπόλει.

89. **ἐπὶ γούνασι**: the mantle was to be laid 'upon the lap' of the image of Athena. The statue may be thought of as a rude wooden one. Such images were called **ξόανα**. Statues of Athena usually represented the goddess in standing posture.

94. **ἦνις** [**ήνιος**]: La Roche and Hentze both prefer the meaning 'sleek' to the old rendering 'yearling.'—**ἡκίστος**: compounded of ἀ privative and **κεντέω**, lit. 'that have not felt the goad,' *i.e.* 'unbroken.'

96. **αἶ' κεν ἀπόσχη**: states more definitely what is meant by **αἶ' κ' ἐλέστη** in v. 94. Both verbs may be brought together in translation thus: 'in case she may show pity in keeping off' (see on Α 67).

97. **μήστωρα φόβοιο**: *cf.* Δ 328.

98. **κάρτιστον Ἀχαιῶν**: *cf.* Ε 103, where Diomedes is called **ἄριστος Ἀχαιῶν**, sharing this title with Achilles, Α 244.

99. Translate: 'not even Achilles did we formerly (*i.e.* before his withdrawal from the Greek host in consequence of his quarrel with Agamemnon) so much fear.'

100. **ὅν . . . ἔξιμεναι**: 'who, however, they say is the child of a goddess;' the gen. **θεῶς** depends upon the prep. in composition.

101. **ισοφαρξεν**: differs little from v. 1. **ἀντιφέρειν** = **ἀντιφέρεσθαι** (see on Α 589).

103-106 = Ε 494-497.

108. **φὰν δέ**: 'for they thought' (*cf.* Γ 28).

110. *Cf.* v. 66.

113. **ἔφρ' ἂν βεῖω** [**ἔως ἂν βῶ**]: 'until I go,' H. 444 D.—**γέροντι βουλευτῇσι**: *i.e.* δημογέρονσι, *cf.* Γ 149.

115. **ἐκατόμβας**: the number of cattle sacrificed is mentioned in v. 93 as twelve. The largest number of victims mentioned in Homer as actually sacrificed is eighty-one (Odyssey, γ 8).

117. **ἀμφὶ δέ**: 'and on both sides,' *i.e.* 'above and below.'—**σφυρὰ καὶ αὐχένα**: definitive appositives of **μιν**, the object of **τύπτε**. Translate: 'and above and below the black ox-hide was smiting him upon neck and

ankles.' Hector carried his shield upon his back suspended by a strap which passed around his neck.

118. Translate : 'a rim, which ran round the outer edge (lit. 'as outer edge,' *πυμάτη*) of the bossy shield.' *ἄντυξ* is in partitive apposition with *δέρμα*. The outer edge of the *δέρμα* was the *ἄντυξ*.

119. Here begins the splendid episode of the meeting of Glaukos and Diomedes. A reason for introducing it may have been to give Diomedes, who had performed prodigies of valor in E, a sufficient occasion to withdraw from the field.

121 = Γ 15.

123. Diomedes's not recognizing Glaukos seems strange in the tenth year of the war, yet not so strange as Priam's inability to recognize Agamemnon and other leaders of the Greeks (cf. Γ 166 follg.). It may be added that Glaukos is not one of the most prominent of the Trojan chiefs. Diomedes is already known to Glaukos (cf. v. 145).

126. *ὃ τ' [ὅτι τε]* : see on A 244. The clause *ὃ τ' . . . ἔμεινας* explains *θάρσει*.

127. *δυστήνων παῖδες* : ' (only) sons of wretched fathers,' i.e. of those doomed to lose their children. — *ἀντιώσσι [ἀντιῶσι]* : see on A 31.

130. *οὐδέ γὰρ οὐδέ* : 'for by no means,' negation strengthened by doubling the negative. — *Λυκόοργος [Λυκοῦργος]* : a Thracian king who excluded the worship of Dionysos (Lat. *Bacchus*) from his land and drove Dionysos himself into the sea. In punishment he was blinded, and soon after lost his life.

131. *δὴν ἦν* : adv. in predicate where an adj. (*δηναῖος*) seems more natural, 'was long-lived,' 'lived long' (see on A 416).

132. *μαϊνομένοις* : 'madly-raving.' — *τιθήνας* : lit. 'nurses,' i.e. the frenzied women (often called 'maenads,' *μαίνονται*) who celebrated the orgies of Dionysos.

133. *Νυστήιον* : 'Nysa' is said to have been a mountain in Thrace.

134. *θύσθλα* : this word, derived from *θύω*, 'to sacrifice,' may include all the sacrificial implements, but refers primarily to the '*Thyrsi*' or staffs with ends fashioned like a pine-cone, which were borne by the priests or servants of Dionysos. — *ἀνδροφόνους* : epithet used on account of his attempted violence upon Dionysos and his attendants.

135. In this and the two following verses Dionysos is represented as a cowardly god, fearing an angry man.

138. *τῷ* : 'with him,' i.e. 'against him,' refers to Lykourgos.

141. *οὐδ' ἄν . . . ἰθόλοισι* : 'and I would not (in view of the short life of all who have attempted it) wish to fight with gods.'

143. *ἀλέθρου πείρατα* : see Hom. Dict. under *πείραρ*.

146. *τοίη δὲ καὶ ἀνδρῶν* : 'such on the other hand also is that of men.'

147. *τὰ μὲν* has for its correlative *ἄλλα δέ* instead of a *τὰ δέ*. — *χεῖς* : 'strews.'

142. ὃ ἐπιγίγνεται : parataxis instead of *ὅτε ἐπιγίγνεται*.
143. In this verse we have an exact parallel to the construction in v. 147 : the whole, *γενεή*, is in the same case as its two parts, *ἡ μὲν* and *ἡ δέ*.
146. *δαήμεναι* : translate inf. as inv. : 'learn even this,' trifling as the matter is.
151. πολλοὶ δὲ . . . ἴσασιν : may be considered as an instance of parataxis.
152. Ἔστι πέλις Ἐφόρη : with the form of this verse, especially with its beginning, many famous descriptive passages may be compared, e.g. Vergil's *Aen.* I, 5, Dante's *Inferno*, canto V. v. 97. Ephyre is the older name of Corinth. — The phrase *μυχῷ Ἀργεος* means 'in a recess of the Peloponnesus,' for which large division of Greece *Ἀργος* is often used. See *Hom. Dict.* under *Ἀργος*.
153. Σίσυφος : proper name formed by reduplication from the adj. *σοφός*.
155. Βελλεροφόντην : the scholiast explains that the orig. name of Bellerophon was Hipponoos, but that, after slaying by accident a Corinthian named Belleros, he fled to Proitos to be purified from the taint of blood.
156. ἡγορήν ἡρατειήν : 'lovely manhood.'
157. The second foot of this verse is a spondee, the last syllable of *αὐτὸν* being long on account of the *σ* and *φ* properly belonging to *οί*.
159. Connect *Ἀργεῖον*, as the punctuation indicates, with *δήμου*.
160. τῷ : best joined with *ἐπεμήνατο* (*μαίνομαι*), 'was madly in love with him.'
162. πειθ(ε) : ipf. of unsuccessful attempt, 'was trying in vain to persuade.'
163. ψευσαμένη : 'having devised a falsehood.'
164. τεθναίης ἢ κάκτανε : 'mayst thou be dead or slay,' i.e. 'I wish thee dead unless thou slay' (cf. A 18-20). The successive steps by which the form *κάκτανε* is reached are : *κατάκτανε*, (*κατκτανε*), (*κακκτανε*), *κάκτανε*.
165. μ' [μοι] : see on A 170.
167. σεβάσασατο γὰρ τό γε θυμῷ : i.e. 'his conscience forbade that ;' for Bellerophon was *ξένος*, and to kill him would have been the act of an *ἀσεβής*. *σέβας* describes the reverential regard for what is proper in the sight of gods and men.
168. σήματα λυγρά : the art of writing was certainly little practised in the Homeric age, hence *σήματα* is to be translated 'signs' or 'characters,' not 'letters.' — *γράφας θυμοφθόρα πολλά* : 'having scratched many life-destroying symbols,' i.e. various scenes were scratched upon the inner sides of the folded tablet, all of which had murder as their subject.
170. πενθερῷ : i.e. Iobates, the father of Anteia.
171. ἀμύμονι πομπῇ : ἀμύμονι, usually an epithet of persons, is used

here in a conventional sense, and the phrase means nothing more than 'safe-conduct.'

172. *ἑλάνθον ῥέοντα*: differs little from *ἑλάνθοιο ῥόδων*, v. 4.

174. *ἱέουσεν*: orig. meaning, 'make holy,' 'consecrate'; then 'slaughter.' — *ἐννήμαρ*, *ἐννέα*: nine is a favorite Homeric round number (cf. A 53). A fresh bullock was offered, and eaten, each day.

175. Cf. A 493.

176. *ἑρέεινε*: it was a part of the etiquette of the Hom. times to first entertain the stranger, and then question him as to his country and purpose. — *σῆμα* (repeated in v. 178) refers to a pictured scene. We are left to make the inference that Bellerophon had told Iobates that he was the bearer of a *σῆμα* from Proitos.

177. *οἱ*: 'for him,' i.e. for Iobates. — *φέροιο*: (midd.) 'bore with him.'

180. *πεφνέμεν* [*πεφνείν*]: redupl. 2 aor. infin. from stem *φεν*, 'slay.' — As the adj. *θεῖον* equals a gen. pl. *θεῶν*, the gen. *ἀνθρώπων* follows naturally (see on B 54).

181. This verse is thus translated into Latin by Lucretius, *De Rerum Natura*, V, 902: *Ante leo, postrema draco, media ipse Chimaera*.

182. *δαμόν*: join with *μένος*.

183. *θεῶν τεράεσσι πιθήσας*: cf. Δ 398.

184. *Σολύμοισι*: the Solymoi were a warlike people on the borders of Lykia.

185. *καρτίστην*: in Engl. such a pred. adj. is best translated by inserting a relative clause: 'he said that this battle with heroes (*ἀνδρῶν*) was the hardest-fought into which he had entered.'

186. *Ἀμάζονας*: cf. Γ 189.

187. *ἔφαινε*: the subject changes from Bellerophon to Iobates (cf. Γ 212).

189. *εἰσε λόχον*: 'he set an ambush.' For the estimate in which service in an ambushade was held, cf. A 227.

191. *γίγνωσκε*: the ipf. tense suggests that the knowledge came gradually, forced upon Iobates by the successive exploits of Bellerophon, which implied divine favor and aid.

193. *ἡμῶν τιμῆς*: the royal rights thus shared were: sovereignty; claim to presents from subjects (*γέρας*); a special plot of land (*τέμενος*).

194. *καὶ μὲν [μὴν]*: 'and in truth.' — *τέμενος*: cognate acc. after *τάμον*, of which it contains the root *τεμ*, *ταμ*. Thus *τέμενος* = *τόπος ἀποτετμημένος*.

195. *φυταλῆς*: gen. limits *τέμενος* understood, with which *καλόν* agrees.

196. *ἡ δέ*: refers to *θυγατέρα*, v. 192.

199. *Σαρπηδόνα*: thus it appears that Sarpedon and Glaukos, mentioned together B 876, were cousins.

200. *ἄλλ' ὅτε δῆ*: recurs four times in succession vv. 172, 175, 191. — *καὶ κείνος*: 'he also,' i.e. Bellerophon as well as Lykourgos, v. 140.

201. *κἀ* : apocope and assimilation. — Ἀλήιον : there is a play, no doubt, upon the resemblance between this word and ἀλᾶτο, from which Aristarchus considered that it was derived ; others connect with ἄ priv. and λήιον, 'harvest,' and translate : 'barren waste.' Vv. 200, 202-205 interrupt the connection and may be interpolations. Cicero translates vv. 200, 201, in the Tusculan Disputations, III. 26, as follows : "*Qui miser in campis macrens errabit Alcis, Ipse suum cor edens, hominum vestigia vilans.*"

203. Ἄρης ἄτος πολέμοιο κατέκτανε : 'Ares, insatiate in combat, slew,' is a poetic way of saying 'they fell in war.'

205. χρυσήνιος : if connected with ἡνία, 'reins,' might refer to the 'bands' or 'sash' by which bow and quiver were suspended. See Hom. Dict. for a different explanation of the word.

207. μάλα πολλά : 'very earnestly' (cf. Δ 229).

203, 209. These splendid verses should be learned by heart. They were evidently in the mind of Herodotus when he wrote, vii. 53, ἄνδρας γίνεσθαι ἀγαθοὺς καὶ μὴ καταισχύνειν τὰ πρόσθε ἐργασμένα Πέρσῃσι.

213. κατέπηξεν : 'planted,' thrusting the butt, or σαυρωτήρ, into the ground (cf. Γ 135).

215. ἦ ῥά νυ : 'now then in very truth.' — παλαιός : 'of old time.' The passage vv. 215-236 is most interesting as a description of the relation of guest-friendship in the Homeric times.

217. ξένισ' ἐρύξας : 'entertained and kept ;' the aor. ptc. here designates an action not prior to, but contemporaneous with, the principal verb.

219. Ἰωστήρα : see on Δ 132 follg.

220. δέπας ἀμφικύπελλον : see on Α 585.

221. μιν [αὐτό] : used in ntr. gender, which happens but rarely (see on Α 237). — ἴων : 'as I went (to the war).'

222, 223. These verses have been thought an interpolation ; they manifestly interrupt the connection. — κάλλιπε [κατέλιπε] : 'left behind,' i.e. in Argos when he went to take the lead of the expedition of the Seven against Thebes.

224. φῶλος : see on Α 20.

225. τῶν : i.e. Λυκίων, which is readily suggested by Λυκίη.

226. καὶ δ' ὁμῶν : 'even in the press of conflict,' where they could less clearly distinguish one another.

227. ἐπικούροι : see on Β 130.

228. κτείνειν : depends on πολλοὶ ἐμοί (εἰσιν).

230. καὶ οὕτε : 'these also,' i.e. the hosts of Trojans and Achaeans who are thought of as having paused to witness the meeting and parley of Diomedes and Glaukos.

233. χεῖρας ἀλλήλων λαβέτην : more usual would be χειρῶν ἀλλήλους λαβέτην. Translate the verse : 'they grasped each other's hands and plighted faith to one another.'

236. *χρόσια χαλκείων*: this became a proverbial expression in Greek literature for an unequal exchange.

237. The episode of Diomede and Glaukos is now ended, and the narrative is resumed from v. 118, where it was broken off.

239. *εἰρόμεναι*: *εἶρομαι* [*εἶρομαι*] is used here rather in the sense of *ζητέω*, 'seek for,' than in that of *ἐρωτάω*, 'question.' — *ἔτας*: from nom. sing. *ἔτης*.

240. *πύσιός*: final syllable long before caesura (*cf.* A 76, E 485).

243. *ξεστῆς αἰδούσησι*: lit. 'with polished porches,' *i.e.* 'with porches of polished stone.' The dat. may be explained as dat. of means, the porch being a part of the palace and necessary to its completeness.

244. *Cf.* Aen. II, 503, *quingquaginta illi thalami*.

247. *κουράων*: join with *θάλαμοι* in follg. v. It is only of the married sons and daughters of Priam that the apartments are mentioned. Hector and Paris have palaces apart (*cf.* vv. 313, 317).

251. *ἔνθα* takes up the connection from v. 243. — *ἡπιόδωρος*: lit. 'kindly-giving,' may be compared in signification with Lat. *alma*. — *ἐναντίη ἦλθε*: *obviavit*.

252. Laodike was previously mentioned, Γ 124.

253. *Cf.* A 513 and 361.

254. *λιπών*: the emphasis is on the ptc.

255. *δυσώνυμοι*: lit. 'not to be named,' 'accursed' (*cf.* Lat *infamis*).

256. *οὐδ' ἀνήκεν*: parataxis, where, in later Greek, we might have had a clause denoting result. — *ἐνθαδε*: join with *ἐλθόντα*.

257. *ἐξ ἁκρῆς πόλιος*: connect with *ἀνασχεῖν*. The temple of Athena was in the Acropolis.

258. *ἐνέγκω* [*ἐνέγκω*]: translate by fut. pf. indic.

260. *δνήσεται*: translate independently of *ὥς* as a new statement.

261. *μέγα ἄξει*: translate *μέγα* as adv. or as pred. adj.: 'increases mightily,' 'renders great' (*cf.* B 414).

262. *ὥς . . . κέκμηκας*: suggested by *κεκμηῶτι*. The connection may be thus given: wine inspires a wearied man, 'as thou art weary.'

264. *δαίρε*: lit. 'raise,' *i.e.* 'offer to drink.'

265. *ἀπογυνώσκει*: lit. 'take away strength of limb,' 'unnerve.' Hector's mother offers him wine with a twofold object: to restore his strength, and that he may pour out an oblation to the gods. He refuses for two reasons: he fears that it will unman him, and it is not fit to make oblations with unwashed hands. This last sentiment may remind one of David's words, 1 Chron. xxii. 8.

269. *ἀγυαίης*: see on Δ 128.

270. *θύεσσι* [*θυσiais*]: 'with burnt-offerings.' The form implies a nom. sing. *θύος*.

272. *τοι αὐτῇ* [*σπυρῇ*].

271-278 = 90-97.

280. *μεταλέξομαι* : *μετά* in composition has here the same meaning as *μετά* used alone with acc. (see on A 222).

281. *εἰπόντος* : sc. *ἐμοῦ*, and translate 'hear my voice.' *ὅς* (accent because of following enclitic) is here a particle of wishing [*εἰθε*]. *κε* is not elsewhere found with opt. of desire (cf. Δ 182). — *αὐθι* [*αὐτόθι*] : i.e. 'on this very spot and at this very moment.'

283. *τοῖό τε παῖσιν* : cf. Δ 28.

284. *κεῖνόν γε* : 'him at least,' i.e. 'him, though no one else.' — "*Αἶδος εἶσω* : see on Γ 322, where *δόμον*, which is governed by *εἶσω*, is expressed.

285. *φαίην κε* : 'I should say' (cf. B 37). It can hardly be decided whether *φρένα* is to be taken as the subject of *ἐκκλεαθέσθαι*, or as acc. of specification.

286. *ποτὶ μέγαρ(α)* : i.e. 'into the apartments within,' for hitherto she has been in the court.

290. *Σιδωνίων* : Sidon was an older city than Tyre, which is not mentioned in Homer. Paris is said by Herodotus (ii. 116) to have been driven by storms, first to Egypt and then to Phoenicia, on his return with Helen from Sparta to Troy.

292. *ἀνήγαγεν* : the same word is employed as in Γ 48.

294. *ποικίλμασι* : *ποικίλματα* refers to patterns worked in colors like the scene in Γ 126.

295. *νείατος* : probably an old superlative of *νέος*. Cf., in meaning, Lat. *novissimus* in the sense of 'last.' Here 'lowermost,' lying at the bottom of the chest as the most valuable.

298. *Θεανώ* : previously mentioned, E 70.

303. Cf. v. 92.

304. *εὐχομένη* : the ptc. as joined with *ἡρώ* may be translated 'prayed with a vow' (cf. A 450).

307-309. Cf. the nearly identical vv. 93-95.

311. *ἀνένευεν* : see on A 514.

313. *δέματα* : used in different meaning from *δῶμα*, v. 316. The former designates the entire palace; the latter the men's apartment, or *μέγαρον*.

314. *σὺν ἀνδράσι* : 'with the aid of men.'

316. *αὐλήν* : the *αὐλή*, 'enclosed yard' or 'court,' is reckoned as a part of the palace, the parts of which are named in this verse.

317. *Πριάμοιό τε καὶ Ἑκτορος* : abridged expression for *δωμάτων Πριάμοιο, κτλ.*

320. *περί* : 'round about,' i.e. about the junction of shaft and bronze spear-point.

321. *ἐν θαλάμῳ* : 'in the women's apartment,' as in Γ 391. — *ἔποντα* : *ἔπω* and *ἔπομαι*, 'to be busy with' and 'to follow,' are act. and midd. voices of the same verb, and from the same root as Lat. *sequor*.

323. *ἀφύοντα* : 'handling,' to test and see if fit for battle.

324. *περικλυτὰ ἔργα*: 'famous handiwork,' *i.e.* woven fabrics. — *κέλευε*: used with acc. of the thing and dat. of person, like *ἐπίτασσε* or *ἐπιτέλλου*. See on B 50.

326. *δαιμόνι*: see on A 561. — *χόλον*: 'resentment.' Hector thought that Paris had retired from the combat on account of resentment against the Trojans for being willing to surrender him according to the compact of Γ.

229. *Cf.*, for meaning of *ἀμφιδέδωκε*, B 93; for meaning of *μαχέσαιο*, E 875.

330. *μεθιέντα πολέμοιο*: *cf.* Δ 240.

331. *ἀνα* [*ἀνδοστηθι*]: anastrophe takes place when a preposition stands for the preposition in composition with a verb. The verb may be other than *εἰμί*. — *πυρός*: for gen. see on B 415.

332, 333 = Γ 58, 59.

335. *Τρώων*: obj. gen. after *χόλω* and *νεμέσσι*, 'out of resentment and indignation against the Trojans.' — *τόσσον* implies a correlative *ὅσον*, which might have been expressed in the following verse thus: *ὅσον ἐθέλων*, where, instead, we have *ἐθέλων δέ*.

336. *ἄχῃ*: dat. after *προτραπέσθαι*, 'devote myself to grief,' *i.e.* at his defeat by Menelaos.

338–340. These verses describe the same feeble, vacillating character which is portrayed in Γ 448 follg. *Cf.* especially the sentiment *νίκη δ' ἐπαμείβεται ἄνδρας* with Γ 440.

340. *δύω*: subj. of exhortation, or subj. with meaning of fut.

342. Hector's haste to enter the combat prevents any reply.

344. Helen's expressions of self-aborrence in this verse are similar to those in Γ 173.

345. *ἡματι τῷ ὅτε*: *cf.* B 743, Γ 189.

346. *οἴχεσθαι προφέρουσα*: 'to have borne away.' *Cf.* for similar force of *οἴχεσθαι*, best translated by an adv., B 71; *cf.* also *ἔβαν φέροντες*, A 391.

348. *ἄν* is omitted with *ἀπό(φ)ερε*.

349. *τεκμήραντο*: 'appointed,' 'decreed.'

350. *ἔπειτα*: 'then,' *i.e.* 'in that case,' as a kind of compensation.

351. Translate: 'who had a sense for reproof and the many taunts of men.'

352. *τούτῳ*: used contemptuously as in v. 363. — *ἔμπεδοι*: lit. 'firm,' *i.e.* 'discreet' (*cf.* *πυκνός*, B 55).

353. *ἐπαυρήσεσθαι*: *i.e.* 'will reap the fruit of his doings' (*cf.* A 410).

356. *Cf.* Γ 100.

357. As *ἐπί* does not suffer anastrophe, it should be joined with *θῆκε* rather than with *οἶσιν*.

360. *κάθιζε*: 'seek to make me sit down.' — *οὐδὲ πείσεις*: possibly an example of parataxis, 'and (for) you shall not persuade me.'

361. ἐπίσονται ἄφρ' ἐπαμύνης : the inf. would be more usual than the final clause with ἄφρα. But the latter is often used interchangeably with the inf. (see on A 133).

362. μέγα : join with ποθὴν ἔχουσιν = ποθοῦσιν.

363. δαμώσιν : assimilated form instead of the contracted fut. δαμώσιν.

369 = v. 116.

370. εἰ ναυιλέοντας : lit. 'pleasantly dwelling,' i.e. 'pleasant to dwell in' (cf. v. 497).

373. πύργῳ : the 'tower' above the Scaean gate (cf. Γ 145, 154).

374. ἐνδον : 'within (the house).'

375. ἔστη ἐπ' οὐδὲν ἰών : 'he went to the threshold (of the women's apartment) and stood.' — δμῳῆσιν : dat. after the verb μετέειπεν, 'spoke to the maid-servants.'

376. The genitives in this and the following v. are explained as in v. 47. — ἐναυτέρων : 'wives of husband's brothers,' a remoter relationship than that of γαλῶν, 'husband's sisters.'

385. ἰάσκονται : conative present, 'are trying to propitiate.'

387. μέγα κράτος εἶναι [μέγα κρατεῖν] : 'to be far superior.'

388. ἡ μὲν δὴ πρὸς τεῖχος ἐπαγομένη ἀφικάνει : 'see (δὴ), she is just arriving in haste at the wall.'

389. μαινομένη εἰκότα : 'like a mad woman.' This phrase defines more closely ἐπειγομένη.

391. κατ' : has here its proper force, 'down along,' i.e. from the Acropolis to the gate.

392. εἴτε : no conjunction is coupled with εἴτε as so often with ὅτε, ὡς, or ἐπει, e.g. ἀλλ' ὅτε δὴ (cf. vv. 296, 242, 191, 178, 175, 172).

393. διεξιμέναι [διεξιέναι].

394. πολυδωρος : 'richly dowered,' either with gifts from husband or from father.

396. Ἡερίων : should naturally be gen. in apposition with Ἡερίωνος of the preceding verse, but it is attracted into the case of the follg. rel. by what is called inverse attraction. Plakos is thought of as a spur, or offshoot, of Mt. Ida.

397. Κίλικεςσι : the Κίλικες here mentioned are entirely different from the people of the same name near Syria.

398. Notice the play on the similarity of the words ἔχετο Ἑκτορι, 'was held, as wife, by Hector (lit. 'Holder,' 'Keeper')'. Examples of the dat. of agent with a passive verb are not infrequent; see on Γ 301.

400. νήπιον αὐτῶς : 'a mere infant,' see on Γ 220.

401. ἀλίγκιον : ἐναλίγκιον is more common (cf. E 5).

402. Σκαμάνδριον : similarly, in Δ 474, we had Σιμοείσιον, a proper name formed from the river Simoïs.

403. Ἀστυνάκτα : 'the prince of the city.' The name was given to the babe as signifying what his father was above all others.

404. *σιωπῇ* : join with *ιδόν*, 'looking in silence upon his child.'

406 = 253.

407. *Δαίμονι* : see on B 190.

408. *σθ* : gen. of separation after *χῆρη*, which is properly an adj. (*cf.* B 289; *cf.* also v. 432).

410. *πάντες* : 'in a body.'

411. *ἀφαρμπούση* : 'lacking,' 'deprived of;' the ordinary meaning is : 'to fail in a spear-stroke.' — *δόμεναι* [*δύναι*].

412. *θαλπωρή* : 'cheer,' lit. 'warmth.' *Sc.*, with *ἔσται, μοί*. — *σὺ γε* : there is the strongest possible emphasis on *σὺ* (*cf.* below, for a similar emphasis, vv. 429, 430).

417. *τό γε σεβάσσατο* : *cf.* v. 167. Achilles here showed a scruple which he did not show in his treatment of the body of Hector.

419. *ἐπὶ σῆμα ἔχεν* [*σῆμα ἐπέχει*] : 'raised over him a mound of earth.' *χέω* means 'strew,' 'scatter,' as well as 'pour.' *σῆμα* is acc. of effect. Andromache dwells on the circumstances of her father's death and burial, thus keeping before us her loss.

421. *οὐ δέ μοι, κτλ.* : for a similar arrangement of relative and antecedent clause, *cf.* Γ 132.

422. *ἴφ* [*ένι*] : *cf.* Δ 437, where the accent is paroxytone.

424. *ἐπ'* . . . *δίδουσι* : *cf.* v. 25.

425. *βασίλειον* : 'was queen.'

426. *ἤγαγε* : 'brought (as slave).' — *ἑμ' ἄλλοισι κτεάτεσσι* : women were reckoned, as slaves, among 'possessions.'

427. *Cf.* A 20.

428. *πατρός* : *i.e.* Andromache's grandfather, in whose house her mother, after being ransomed, died a sudden death (*βάλ' Ἀρτεμὶς ἰοχέαιρα*).

429. *Ἔκτορ* : the vocative is brought, for the sake of emphasis, before the conjunction (*cf.* v. 86).

430. *θαλαρός* : lit. 'blooming;' here, perhaps, 'stalwart.'

432. *θήης* [*θῆς*] : 2 aor. subj. from *τίθημι* (see Sketch of Dialect, § 24, 3).

433. *ἐρίνεον* : the great 'wild fig-tree' (*ἐρίνεος*) stood near the Scaean gates, and was one of the landmarks of the Trojan plain.

434. *ἀμβάτος* [*ἀνάβατος*] : 'easily scaled.' — *ἐπιδρομον ἔπλετο τεῖχος* : 'the wall was made open to attack.' There was a legend that Aiaikos, the grandfather of Achilles, had labored with Poseidon and Hephaistos upon the walls of Troy, and that the part made by him was not impregnable.

435. *ἐπεφύσανθ'* : 'have tried (an assault).'

438. *θεοπροπίων* : ntr. pl. of adj. *θεοπρόπιος*. That they were guided by some 'intimation from the gods' (*θεοπρόπιον*) is inferred because they chose this point for assault.

439. *ἐποτρύνει καὶ ἀνώγει* : the present tenses suggest that still another attack is expected.

443. Connect *πολέμοιο* with *νόσφι*: 'remote from the combat.'
444. *οἶδ᾽* . . . *ἀνωγεν*: *i.e.* 'my heart forbids.'
445. *ἀρνύμενος*: see on A 159. *Cf.* with *ἐμὸν αὐτοῦ, meum ipsius* in Latin, and see on B 54.
- 447-449 = Δ 163-165.
450. *Τρώων ἄλγος*: 'the woe of the Trojans.' — *ὀπίσω*: 'in time to come.'
453. *ἐπ' ἀνδράσι*: dat. denotes the agent, and is to be translated like *ὑπό* with gen. (see on A 242).
454. *σὺ*: subjective gen. limiting *ἄλγος*.
455. *ἄγῃται*: lit. 'carry with one's self,' 'carry off' (*cf.* Γ 93).
456. *πρὸς ἄλλης*: 'at the bidding of another,' *i.e.* not at her own free will as in Γ 125.
457. Carrying water was a large part of the occupation of slaves; *cf.* the Old Testament phrase, 'hewers of wood and drawers of water.' One living in our times and with our surroundings does not realize what a labor it is to draw the water from the single or few springs of an Eastern town. Drawing water and washing garments are the chief visible occupations of women in the East to-day.
458. *κρατερὴ δ' ἐπικέσσετ' ἀνάγκη*: an instance of parataxis, 'for hard necessity shall rest upon (thee).'
460. *ἦδε*: with a gesture, 'there is the wife of Hector.'
463. *ἀμύνειν*: infin. of purpose depending upon *τοιούδ᾽*, 'competent to ward off.'
464. *χυτὴ γαῖα*: *i.e.* *σῆμα* (*cf.* v. 419).
465. *πρὶν γέ τι πυνθίσθαι*: 'before I in any wise learn of.'
466. *ἐκλίνθη πρὸς κόλπον*: 'shrank back upon the breast.' Notice how each of the successive participles *ἀτυχεῖς*, *ταρβήσας*, *νοήσας* explains, by giving the cause, the participle which precedes it.
470. *δανόν*: adverbial, as in Γ 337.
473. *παμφανόωσαν*: 'gleaming,' for it was made of bronze.
474. *πῆλε*: (1 aor. 3 sing. from *πάλλω*): 'tossed,' 'dandled.'
477. *Τρώεσσιν*: for dat. see on B 483.
478. *ᾗδε*: refers back to *ὡς καὶ ἐγὼ περ.* — *ἀνίσσων*: should be *ἀνίσσοντα*, in order to exactly correspond with *ἀγαθόν*.
480. *ἀνόντα*: agrees with an *αὐτόν* to be supplied as object of *εἶποι*, which has a peculiar meaning with its personal object: 'may some one hereafter say of him as he returns from the conflict.'
483. *κηδέει*: 'fragrant,' from the odorous substances which were placed in the boxes in which garments were kept. In Γ 372 the same epithet is applied to *θάλαμος*.
484. *δακρύνει γαλάσασα*: 'laughing through her tears.' — *ἄλῃσε*: 'was seized by compassion,' aor. marks the entrance into a state.
486. *μοί*: 'I pray,' ethical dat.

487. προΐαψα: see on A 3.

488. οἷδ' ἐ μὲν [μή]: 'nor yet in truth.' — τὰ πρῶτα: 'once for all.'

490. τὰ σ' αὐτῆς [σαντῆς] ἔργα: *i.e.* weaving and spinning, for the preparing and serving of food was done by the men. With this verse, Plutarch tells us, Brutus sought to turn aside the anxious inquiries of Portia as to what he had upon his mind, just before the assassination of Caesar.

492. ἔργον ἐποίχασθαι: 'to ply their task' (see on A 31).

493. τοὶ [οἱ] Ἰλίου ἐγγεγάασιν: supply antecedent, '(of those) who are born in Ilium.'

494. εἰλετο: 'seized (and put upon his head).'

496. ἐντροπαλιζομένη has frequentative force, 'turning frequently about,' and 'bursting into tears' (θαλερὸν . . . χέουσα). — θαλερόν is adj., *cf.* τερὲν κατὰ δάκρυ χέουσα, Γ 142.

498. γόνον ἐνῶρσεν: 'she aroused a lament,' *i.e.* by her appearance (κατὰ δάκρυ χέουσα, *v.* 496).

500. γόνον [ἐγόνον]: unusual form of ipf. from γόνα.

501. ἔφαντο: see on Γ 28.

504. ποικίλα χαλκῷ: see on Δ 226.

505. σείατ': 1 aor. without tense-sign, after the analogy of liquid verbs (Sketch of Dialect, § 20, 3), not different in meaning from more freq. plupf. or 2 aor. ἔσσυτο. The points of similarity between Paris and the stallion are the exuberance of spirits which comes from youth, beauty, high feeding, and the utter lack of sober sense.

507. θέη [θέη]: pres. subj. from θέω.

508. ἐυρβείος [ἐυρβέους]: irregular contraction from ἐυρβέος (nom. ἐυρβείης). — ποταμοῦ: for gen. see on E 6.

509. κυδίων: *cf.* κύδει γαίων, A 405.

510. ὁ δέ: the pron. lacks a verb, an abrupt change of construction (anacoluthon) commencing in the next verse. Perhaps the break in the construction may suggest the sudden starts and rapid movements of the horse at large. *Cf.* a similar anacoluthon in E 136.

512. κατὰ: 'down from' (*cf.* A 44).

514. καυχάλοων: 'loudly exulting.' Paris's mien as he goes into battle is like that of the Trojans with which the ἴσαν σιγῇ μῆνεα πνέοντες Ἀχαιοί, Γ 9, is in contrast.

515. ἦ δάριζε γυναῖκί: 'was holding fond discourse with his wife.' The poss. pron. is here, as frequently, separated by an intervening word from its noun (*cf.* A 72, 333).

518. Paris supposes that Hector had stopped only because delayed by him, and would apologize. After ἐσσύμενον, which is concessive, we might have had *περ*.

519. ἐναλίσμων: adv., 'at the proper time.'

520. Hector sees from the affectionate word of address, ἡθεύε, that

Paris has felt the taunts uttered v. 326 follg., and purposes to play the hero, and his answer contains recognition of his courage, with blame for his indecision and complaint at the abuse which his conduct has occasioned and which he (Hector) has been obliged to hear.

521. *δαίμονι*: 'strange man.' — *ἐναλσίμως* [*ἐπιεικής*, *μέτριος*]: 'fair-minded.'

522. *ἔργον ἀτιμήσει μάχης*: 'would disparage your exploits in battle.'

523. *μηδὲς* [*μεθίης*]. — *οὐκ ἔδδαις*: 'art undecided.' — *τό*: probably adv. acc., 'therefore,' rather than article with *κῆρ*.

524. *ὥπὲρ σέθεν*: differs little in meaning from *εἵνεκα σέω* in the next verse.

525. *ἀποσυνόμθα*: 'we will make up these things (*τὰ*) hereafter' (cf. Δ 362).

527. *θεοῖς*: dat. of advantage with *στήσασθαι*, 'set apart for the gods.'

528. *κητήρα Διόθεον*: abridged expression meaning 'a bowl of thanksgiving for freedom.'

529. *ἄλσσαντας*: agrees with *ὕμᾱς* which is easily supplied as subj. of *στήσασθαι*.

APPENDIX.

A.

ILIAD I.-VI. ARRANGED FOR RAPID READING.

THE following scheme from Retzlaff's *Vorschule zu Homer* exhibits the contents of Books I.-VI., so disposed that the more difficult passages and those of special interest are longest dwelt upon. While it is not supposed that teachers will care to make this particular table an inflexible rule for their own practice, it is yet believed that they will find it suggestive and useful. An excellent way of developing in scholars facility in translation is to devote a few minutes at the close of the recitation to reading "at sight" a part of the lesson for the next day; the length of which lesson may be subsequently fixed according to the amount passed over in class. The danger which must be carefully guarded against in all such experiments is lest the pupil fail subsequently to bestow the proper labor upon what he has skimmed over in class.

It is mortifying to a teacher to make the discovery, after a class has read "at sight" a page or more of text, and has accomplished it with apparent pleasure and interest, that the average boy is unable to translate the whole connectedly. This fact, which is a matter of experience, reveals the difficulty of keeping the attention of each scholar intently fixed throughout the exercise on the passages which others than himself are called upon to translate. It also discloses the truth that such an exercise adds little to the pupil's knowledge, and is valuable only as increasing his facility in combining and using *knowledge which he already possesses*. Here as elsewhere the principle holds good that what is lightly and easily acquired is little valued and quickly lost; and all exercises in extemporaneous translation must be regarded chiefly as an entertainment, and should not be confounded with serious work.

SLOWLY.	MORE RAPIDLY.	VERY RAPIDLY.
<p>A 1 - 427. Pestilence in the host. Quarrel between Achilles and Agamemnon.</p> <p>493-530. Zeus grants Thetis's prayer in behalf of Achilles.</p> <p>B 1 - 141. Agamemnon's Dream. His speech before chiefs and people.</p> <p>284-332. Speech of Odysseus. Call to a new struggle.</p> <p>455-493. Similes.</p> <p>Γ 146-244. Helen at the wall.</p> <p>Δ 85-191. The shot of Pandaros.</p> <p>422-456. Disposition of forces. Commencement of conflict.</p> <p>E 311-430. The wounding of Aphrodite.</p> <p>711-909. The wounding of Ares by Diomedes.</p> <p>Z 119-236. Episode of Glaukos and Diomedes (Friendship).</p> <p>369-529. Episode of Hector and Andromache (Love).</p>	<p>A 428-492. Chryseis restored. End of pestilence.</p> <p>531-611. Banquet of the gods.</p> <p>B 143-283. Odysseus recalls the Achaians hurrying to the ships. Theraites.</p> <p>333-454. Nestor's counsel.</p> <p>Γ 1 - 145. Preparations for the duel between Paris and Menelaos.</p> <p>276-461. Compact concluded. The duel.</p> <p>Δ 1 - 84. The gods in council.</p> <p>223-421. Agamemnon exhorts to combat.</p> <p>E 166-310. Death of Pandaros.</p> <p>431-527. Rescue of Aeneas by Apollo.</p> <p>627-710. Sarpedon.</p> <p>Z 77-118. Counsel of Helenos.</p> <p>237-368. Hector's interview with Hecuba and Helen.</p>	<p>B 494-877. Catalogue of ships and heroes [may be read at sight].</p> <p>Γ 245-275. Priam betakes himself to the camp.</p> <p>Δ 192-222. Healing of Menelaos.</p> <p>457-544. Single combats.</p> <p>E 1 - 165. Single combats. Prowess of Diomedes.</p> <p>528-626. Sally of Hector.</p> <p>Z 1 - 76. Onset of the Achaians.</p>
Total, 1533 verses.	Total, 1523 verses.	Total, 874 verses.

In the Essay on Scanning, § 6, two passages have been noted as specially worthy of being committed to memory. Of course, the list of such passages may be indefinitely extended. Add the following verses: A 528-530; B 204; Γ 108-110; Δ 43, 320, 321, 405; Z 146-149, 208, 236, 261, 448, 449.

B.

EXPLANATION OF THE *FACSIMILE*.

THE forms of the letters, as a rule, are very regular and easy to decipher. The forms of β (see $\epsilon\beta\alpha\upsilon$, v. 311), λ (see $\alpha\lambda\lambda\omicron$, v. 308), ν (see $\epsilon\phi\alpha\nu$, v. 302), are somewhat peculiar. σ has the same form, whether in the middle or at the end of a word. There are frequent examples of *ligatures*,—i. e. of two or more letters united closely together, as we join letters in writing; but this union of letters does not involve the loss of any part of any letter, and the ligatures do not become mere arbitrary signs, difficult to decipher, such as we find in later and less valuable manuscripts.

The text and most of the *scholia* show the same hand-writing; only the very brief *scholia*, written irregularly close to the Greek text, appear to be by another and later hand.

Two at least of the critical marks of the Alexandrian grammarians appear in the *facsimile*. They are the $\delta\iota\pi\lambda\eta$, also called $\delta\iota\pi\lambda\eta\ \kappa\alpha\theta\alpha\rho\acute{\alpha}$,—a character which resembles a capital Υ lying horizontally, with what is ordinarily its upper part turned to the left,—and the $\delta\iota\pi\lambda\eta\ \pi\epsilon\pi\epsilon\sigma\iota\tau\gamma\mu\acute{\epsilon}\nu\eta$, or ‘dotted Diplé.’ These two marks are found opposite vv. 305 and 325.

The forms of the breathings will attract attention. The first half of capital H (eta) indicates the rough breathing; the other half, the smooth. See G. 4, N. 2.

The ι subscript does not occur, but the ϵ is always, as in $\acute{\omicron}\pi\pi\omicron\tau\acute{\epsilon}\rho\omega\iota$, v. 309, written after the first vowel of the improper diphthong.

There is a curious mark, in form like a diaeresis, written over initial ϵ in vv. 305, 313, 326. In vv. 305, 326 it seems to take the place of the breathing.

On the next two pages a number of the *scholia* of this *facsimile* are given, printed in ordinary Greek type. They will easily be identified on comparison with the *facsimile*, as their position in reference to the Greek text is the same.

ΙΛΙΑΔΟΣ Γ 302-326.

Ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πριάμος μετὰ μῦθον ἔειπε·

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·
ἦ τοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν ὁ θρηνῶς δὲ τὴν
Ἴλιον λέγει.
ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον νῖδν ἀρηϊφίλῃ Μενελάῳ·
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἔστίν.

Ἡ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς,
ἄν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βῆσέτο δίφρον.
τὼ μὲν ἄρ' ἄσπορροι προτὶ Ἴλιον ἀπονέοντο·

Ἐκτωρ δὲ Πριάμοιο παῖς καὶ διος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
ὅπποτέρος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
ἠψευσαντο
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.

ἀντὶ τοῦ
ἰδῆς με-
δέων. Ζεῦ πάτερ, Ἰδῆθεν μεδέων, κύδιστε μέγιστε,
ὅπποτέρος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἀΐδος εἰσω,
ἡμῖν δ' αὖ φιλότῃα καὶ ὄρκια πιστὰ γενέσθαι.

Ὡς ἄρ' ἔφαν, πάλιν δὲ μέγας κορυθαίολος Ἐκτωρ
ἄψ ὀρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν.
τὸ ἔχον
τοῦ ἰδῆ
οἱ οἱ μὲν ἔπειθ' ἔζοντο κατὰ στίχας, ἧχι ἐκάστῳ
ῥ
ἰ
σ
ταρχος ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

δύναται καὶ
αὐτὸς ἠρή-
σαντο θεοῖς
ἰδὲ χεῖρας
ἀνέσχον καὶ
ὁ ἰδὲ ἀντὶ
τοῦ καί.
:

ἐὰν στίξωμεν
πρὸ τούτου
τοῦ στίχου
ἐπὶ τὸ εἰσω,
ἐλλείπει τὸ
ῥῆμα εὐκτι-
κὸν τὸ εἰη,
ἐὰν δὲ δια-
στέλλωμεν,
κοινὴν ἔσται
τὸ δὸς.

Ἄρισ. κατὰ
γενεὰν ἐκά-
στου.

ἡ ῥα καὶ ἐς δίφρον· τὰ γὰρ ἐν ὄρκοις σφαζόμενα οἱ μὲν ἐγχώριοι ἔκρυπτον τῇ γῇ, οἱ δὲ ξένοι θαλάσσῃ· ἡ δὲ δείξων ἀποφέρει τοῖς ἐν ἄστει πιστωσόμενος κἀκείνοις ἡ ὡς ἀγνοοῦντας διδάξων· τὰ γὰρ θεοῖς ἀπλῶς θνύμενα ἦσθιον. ἡγούντο γὰρ ὥσπερ συσσιτεῖσθαι τοῖς θεοῖς.

Ἄψορροι· διατί χωρίζεται ὁ Πρίαμος; καὶ οἱ μὲν φασὶν ὅτι ἵνα ἀφ' ὕψους κρεῖσσον θεωρήσῃ ἀπὸ τῆς πόλεως τὴν μονομαχίαν· οἱ δὲ ἵνα φυλάξῃ τὰ τείχη· ἄλλοι δὲ τὴν Ὀμηρικὴν λύσιν προΐσχονται τὸ οὐπω τλήσομ' ὀφθαλμοῖσιν ὁρᾶσθαι ὅπερ ἄμεινον.

Πριάμοιο παῖς· Πορφύριος ἐν τοῖς παραλελειμένοις φησὶν ὅτι τὸν Ἑκτορα Ἀπόλλωνος υἱὸν παραδίδωσιν Ἴβυκος, Ἀλέξανδρος, Εὐφορίων, Λυκόφρων.

χωρὸν μὲν πρῶτον· ἀναγκαίως διεμέτρον πᾶν τὸ χωρίον ἐν ᾧ ἤμελλον μονομαχήσειν ὥστε μὴ μόνον τὸν διὰ τῶν ὅπλων νικηθέντα νενικῆσθαι, ἀλλὰ καὶ τὸν ἀπολείποντα τὸ ἀποδεδειγμένον χωρίον, ὥσπερ καὶ ἐπὶ τῶν ἀθλητῶν· ἄλλοι δὲ φασὶν ὅτι ἵνα μὴ πρὸς τὰ ἑαυτῶν πλήθη χωρισθῶσιν, ἀλλ' ὥσπερ ἐν εἰρκετῇ τῇ περιγραφῇ μένωσιν.

GRAMMATICAL REFERENCES

FOR

BOOK FIRST OF THE ILIAD.

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
1	Πηληϊάδεω	559 b	129, 9 (c)
"	Ἀχιλλῆος	206 D	53, 3, N. 4
2	Ἀχαιοῖς	767	184, 3
4	θάλασσαν	726	166
"	κύνεσσιν	216, 10	60, 5, 15
6	τὰ πρῶτα	719 b	160, 2
8	μάχεσθαι	951	265 and N.
9	βασίλῃ	764, 2	184, 2
13	λυσόμενος	969 c	277, 3
16	δύω	290 D 2	77, N. 1
18	δοῖεν	870	251
20	λύσαι	957	269
21	Ἀπόλλωνα	185	25, 1, N. (d)
24	θυμῷ	783	190
25	ἐπὶ ἔταλλον	786	191, N. 3
26	κίχρην	866, 1	253
28	τοῖ	764, 2	184, 2
"	χρᾶσιμῃ	887	218, and 215, N. 1
30	πάτρης	757	182, 2
31	ἀντιώσαν	409 D	120, 1 (b)
32	νήη	882	216, N. 2
33	ὥς	120	29, N. 1
35	πολλά	719 b	160, 2
36	Ἀπόλλωνι	186	47, N. 1
"	Δητῷ	197	55
37	μεν	742	171, 2
38	Τενέβοιο	741	171, 3
40	τοῖ	767	184, 3
42	τίσειαν	870	251
"	βῆλεσσιν	776	188, 1
44	κατὰ κρήνην	800, 1 a	191, IV. 2 (1)
"	κῆρ	718 a	160, 1
45	ὁμοῖσιν	783	190
47	νυκτὶ	773	186

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
49	βιοιο	750	176, 1
50	οὐρήας	712 c	158
51	αὐτοῖσι	775	187
52	νεκῶν	729 f	167, 4
54	δεκάτῃ	782	189
55	τῷ	767	184, 3
"	φρεσί	775	187
56	Δαναῶν	742	171, 2
58	τοῖσι	767	184, 3, N. 2
60	φύγομεν	900 b	227, 1, N.
61	δαμῆ		110, 2, N. 1 (b)
62	ἐρείομεν	866, 1	253
64	κ' εἴποι	872	226, 2 (b)
65	εὐχολῆς	744	173, 1
66	κνίσσης	739	171, 1
"	αἶ καν βούλεται	907	226, 4, N. 1
67	ἡμῖν	767 a	184, 3, N. 3
69	δχ (α)	719 b	160, 2
70	έόντα	856	204
71	νήεσσι	767	184, 3
72	ῆν	269 a, 690	82, N. 2
76	μοι	763	184, 1
77	ἐπεσι	776	188, 1
78	χολωσέμεν	940	134, 3
"	μέγα	719 b	162
79	Ἄργείων	741	175, 2
"	οἱ	1005	156
80	χάσεται	914 B a	225
"	ἀνδρί	764, 2	184, 2
81	καταπέψῃ	894 b	223, N. 2
82	τελέσση	921 a and R.	216, 1
84	τόν	712	158, N. 2
85	θαροήσας	841 and a	200, N. 5 (b)
"	εἰπέ	387 b	26, 2
86	Ἀπόλλωνα	723	163
"	ῶτε	1041	151, N. 4
"	Χάλκαν	170	48, 2 (b)
89	χείρας	216, 20	60, 5, 31
90	εἰπῆς	898	223
91	δριστος	940	136, N. 3 (a)
94	ἡτίμησε	428 and 33.	109, 1

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
97	Δαναοῖσι	767 a	184, 3, N. 3
98	δόμηναι	955 and 924 a	274
100	πεπύθωμεν	872	226, 2 (b)
101	τοῖσι	767	184, 3, N. 2
103	μένους	743	172, 2
104	οἱ	767	184, 3, N. 4
"	πυρί	773	186
105	κάκ'	107 and 716 b	24, 3, and 159, N. 2
107	τὰ κακά	604	134, I
111	κούρης	728	167
113	οἴκοι	102 b	22, N. I
115	τι ἔργα	718 c and 719	160, I and 2
118	ἐτοιμάσας'	851 a and b	202, I
119	ἔω	881	216
120	δ	1049, I	249, 2
124	κείμενα	965	276, I
125	πολλῶν	748	174
127	θεῶ	767	184, 3
129	δῶσι	444 D	126, 7 b
131	ἑὸν	969 e	277, 5
132	νόψ	783 or 776	190 or 188
135	εἰ δάσονται	1060	226, 4, N. 2
137	δέ <i>in apodosis</i>	1046 c	227, 2
"	ἔλωμαι	868	209, 2, and 255
139	κεχολάσσεται	850	200, N. 9, 208, 2
"	δν	722	162
141	ἐρύσσομεν	866, I	253
143	δν	84 D	12, N. 3
147	ἡμῖν	767	184, 3
149	ἀναιδείην	724 a	164, and 197, N. 2
150	πειθήται	866, 3	256
151	ὁδόν	715 b	159, N. 5
153	μοι	771	184, 5
157	σκιάοντα, ἤχησσαν	567	129, 15
160	τῶν	744	173
161	μοι	767	184, 3
163	σοι	773	186
164	ἐκπέρσωσι	914 B a	225
166	ἔκηται	894 B I	225
168	κάμω	912, 913	229 and 231
170	ἔμεν	949	259 and N.

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
170	σ (οι)	767	184, 3
171	ἄτιμος	940	134, 3, and 138, N. 8
173	ἐπέσονται	355 D a	100, N. 5
175	κὲ τιμήσουσι	845	208, 2
176	μοι	771	184, 5
180	Μυρμιδόνεσσι	767	171, 3, N.
"	σέθεν	742	171, 2
182	ἔμε, Χρυσήδα	724	164
184	κ' ἄγω	868	209, 2
188	Πηλείωνι	768	184, 4
"	οἱ	767	184, 3, N. 4
191	ἀναστήσει	932, 2, and 866, 3	244, 256
194	δ' (ἦλθε δ')	1046 c	227, 2
195	οὐρανόνθεν	217	61
197	κόμης	738	171, N.
199	θάμβησεν	841	200, N. 5 (b)
200	οἱ	767 or 768	184, 3, N. 4
"	δσσε	215 D a	60, 5, 22
203	ἴδῃ	881	216
"	τελέεσθαι	423	110, II. 2, N. I (a)
205	ὑπεροπλήρησι	776	188, 1
"	ὀλέσση	868	255, and 209, 2
207	παύσουσα	969 c	277, 3
"	πίθται	907	226, 4, N. I
209	θυμῷ	783	190
210	ἔριδος	748	174
216	σφωίτερον	269 D	82, N. I
217	κεχολωμένον	969 e	277, 6, N. I (b)
218	ἐπιπειθεται	914 B	233
"	ἐκλυον	840	205, 2
"	αὐτοῦ	742	171, 2
219	σχέθε	494	119, 11
224	χόλοιο	748	174
225	κυνός	216, 10	60, 5, 15
226	λαῶ	773	186
228	κῆρ	940	136, N. 3
230	σέθεν	757	182, 2
231	βασιλεὺς	707	157, 2, N.
"	οὐτιδανοῖσιν	767	171, 3, N.
232	λωβήσαιο	872	226, 2 b
"	δρκον	715 b	159

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
234	σκήπτρον	723	163
236	ἰ	724	164
237	φύλλα	724	164
238	θέμοντας	216, 7	60, 5, II
239	εἰρύεται	538 D 6	119, 3
240	Ἄχλλης	729 c	167, 3
"	ύας	722	162
241	τοῖς	764, 2	184, 2
243	πίπτωσι	916	232, 3
244	δ	1049, I	249, 2
246	πεπαρμένον	459 and 460	110, IV. (a), (3)
247	τοῖσι	767	184, 3, N. 2
249	ῥέν	411	98, N. I
250	τῷ	771	184, 3, N. I
251	οἱ	773	186
252	μετὰ τριτάτοιςιν	801, 2	191, VI. 3 (2)
255	κεν γηθήσαι	872	224
256	κεχαροίατο	376 D e	119, 3
257	σφῶϊν	728	167
258	Δαναῶν	749	175, 2
260	ἀρείοσιν	772	186
262	ἔωμαι	868	255
266	τράφεν	473 D	119, 9
272	μαχόιτο	872	226, 2, b
273	μεν	729 a	176, I
275	τόνδε	724	164
278	τιμῆς	739	171, I
281	πλεόνεσσι	767	171, 3, N.
283	Ἄχλλῃ	767	184, 3
284	πολέμοιο	729 c	167, 3
286	γέρον	170	48, 2 (b)
289	ἄ	716 b	159, N. 2
294	ὀπείβομαι	901 b	227, I
"	εἵπῃς	916	232
295	ταῦτα	716 b	159, N. 2
299	τῷ	277	84, 2
300	τῶν ἄλλων	729 e	168
301	ἄν φέροις	872	226, 2 (b)
307	Μενειτιάδῃ	559 a	129, 9 (b)
311	ἄρχος	624 b	137
312	κέλευθα	715 b	159, N. 5

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
317	οὐρανόν	722	162
"	καπνῷ	783	190
318	τά	716 b	159, N. 2
319	τήν	716 a	159, R.
321	οἱ	768	184, 4
323	ἀγέμεν	957	269
324	δώσι	898	223
"	ἐγὼ δέ	1046, I c	227, 2
"	κεν θλωμαι	898 a	255, and N.
330	ιδών	969 b	277, 2
331	βασίληα	712 b	158, N. 2
332	τι	716 b	159, N. 2
335	μοι	771	184, 5
337	Πατρόκλεις	194	52, 2, N. 3
341	ἐμῷ	729 c	167, 3
"	γένηται	898 b	223, N. 2
342	τοῖς ἄλλοις	767 a	184, 3, N. 3
344	οἱ	771	184, 3
348	γυνή	216, 4	60, 5
349	ἐτάρων	757 a	182, 2
350	ὁρώων	409 D a	120, I (b)
353	ὀφελλεν	518 D 12	108, IV. 2, N. I
359	ἄλός	748	174
360	αὐτοῖο	757	182, 2
362	φρένας	625 c	137
363	εἰδομεν	881	216
388	μῦθον	716 a	159, R.
393	παιδός	742	171, 2
396	σεο	742	176, I
397	Κρονίωνι	767 a	184, 3, N. 3
401	δεσμῶν	748	174
403	Βριάρεων	726	166
404	βίη	780	188, I, N. I
405	κίδει	776	188, I
407	τῶν	742	171, 2, N. 3
408	αἱ κεν ἐθλήσι	907	226, 4, N. I
410	βασίλης	740	171, 2
415	ἀδάκρυτος	940	136, N. 3
418	ἔπλεο	840	205, 2
418	αἴσῃ	767	184, 3
420	αἱ κε πίθηται	907	226, 4, N. I

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
422	Ἀχαιοῖσιν	764, 2	184, 2
424	χθιῆός	619	138, N. 7
425	τοί	770	184, 3, N. 6
427	μιν	712 b	158, N. 2
428	ἀπεβήσαστο	428 D b	119, 8
429	γυναικός	744	173, 1
430	ἀέκοντος	728 or 970	167 or 183
432	λυμένος	757	182, 2
434	ἰστοδόκη	772	186
"	προτόνοισιν	776	188
437	ἔβαινον	829	200
443	ἀγήμεν	951	265 and N.
444	ἱλασόμεσθα	881	216, 1
450	τοῖσιν	767	184, 3
453	ἡμεῖς	742	176, 1
456	Δαναοῖσιν	767 a	184, 3, N. 3
460	κνίσση	776	188
466	περιφραδέως	257	74, 1
467	πόνου	748	174
"	τετύκειντο	436 D	100, N. 3
468	δαιτός	743	172, 1
469	πόσιος	729 c	167, 3
470	ποτοῖο	743	172, 2
471	δεπάσσειν	783 or 767	190, or 184, 3
474	φρένα	718 a	160, 1
479	τοῖσιν	767	184, 3
482	στείρη	783	190
488	νηυσί	775	187
490	πωλόσκειτο	493	119, 10
491	φθινύθεισκει	494 and 493	119, 11
"	κήρ	718 a	160, 1
495	ἐφετμέων	742	171, 2
497	Οἰλυμπον	722	162
498	ἄλλων	757 a	191
499	κορυφῇ	783	190
500	αὐτοῖο	757	182, 2
"	γόνων	738	171, 1
505	ἄλλων	755 b	175, N. 1
510	τίσωσιν	921	239, 2
510	τιμῇ	776	188
512	γόνων	738	171, 1

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
515	τοί	768 or 775	184, 4, or 187
515	ἐπι	109 b	23, 2, <i>ad finem</i>
519	ἐρέθισιν	916	231
522	νόση	881	216, 1
523	μελήσεται	845	208, 2
527	κατανεύσω	916	233
528	δφρυσι	776	188, 1
530	κράτος	216 D 8	60, 5, 13
534	πατρός	757	182, 2
542	κρυπτάδια	716 b	159, N. 2
543	δτι	47 D	86, N. 2
"	νόσης	914 B a	233
549	ἐθέλωμι	914 B	233
552	ποιον	670	142, 3
553	είρομαι	826	200, N. 4
555	παρείπη	887	218
559	τιμήσης	881	216
564	μέλλει εἶναι	846	118, 6
566	χρᾶσµωσιν	887	216, 1
567	ἐφείω	916	232
575	δαιτός	729 c	167, 3
577	μητρί	775	187
579	νικέησι	881	216, 1
"	ἡμῖν	767	184, 3
582	καθάπτεσθαι	957	269
585	μητρί	767	184, 3, N. 4
586	τέτλαθι	454 and 490 ff.	125, 4
587	ἴδωμαι	881	216, 1
589	ἀντιφέρεσθαι	951	261, 1
591	ποδός	738	171, 1
596	χειρί	767 a	184, 3, N. 3
597	θεοῖς	767	184, 3
600	ποιπνύοντα	574	279, 2
602	δαιτός	743	172, 1
610	ἰκάνοι	914 B	233

NOTE. — The above references, in connection with the passage set for translation, may indicate a useful addition to, or substitute for, the usual daily lesson in the grammar. The references have not been carried beyond Book I., lest the pupil should be in danger of becoming dependent upon such help, and of ceasing to consult the grammar for himself.

GENERAL INDEX.

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The printing of a reference in full-faced type indicates that in that place the subject referred to is most fully treated.

The references are to be understood as illustrative only, not as exhaustive, upon the various heads cited.

- ABSOLUTE** comparative, B 440, Δ 64.
- Accusative**, of limit of motion, without preposition, A 240, 317, 322, 497, E 291.
- Accusative**, of thing, retained in passive, A 149.
- Acephalous verse**, Γ 357, Δ 135.
- Adjective**, equivalent to poss. gen., B 20, 54, Z 180, 446.
- Adjective**, of two endings instead of three, A 3, E 269, 776.
- Adjective**, translated adverbially, A 39, 52, 77, 424, 543, B 2, 148, Γ 7, Δ 124, E 19, Z 249.
- Adverb**, in predicate instead of adjective, A 416, B 323, Γ 95, Δ 466, Z 131.
- Aegis**, B 448, E 738 follg.
- Aethiopians**, A 423.
- Alliteration**, A 99.
- Ambuscade**, service in, honorable, A 227.
- Anacoluton**, B 353, E 135, Z 478, 510.
- Anapaestic rhythm**, Δ 204, E 745.
- Anastrophe**, A 162, B 91, Z 331.
- Anastrophe**, forborne when word intervenes, Δ 505.
- Anastrophe**, forborne when vowel of prep. is elided, A 350, Δ 97.
- Anthropomorphism**, A 533, 564, Δ 48, 507, Z 135.
- Aorist**, formed after analogy of liquid verbs, A 40, Z 505.
- Aorist**, formed with tense-sign σ from liquid stem, A 136.
- Aorist**, of mixed formation, Γ 103, 120, 250, Z 53.
- Aorist**, Gnostic, A 218, Γ 4, 33, Δ 75, 143, 160, 279, 455, E 92, 139, 523, 599, 902.
- Aorist**, reduplicated 2d, A 100, 256, 590, Γ 86, 355, Δ 127, 293, 397, E 69, 504, Z 12, 50.
- Aorist**, syncopated 2d, Δ 449, 519.
- Aorist**, of entrance into state, A 330, 331, Γ 259, 398, E 422, Z 484.
- Aorist**, of single act, A 118, 199, Γ 98.
- Aorist**, sometimes translated by perfect, A 158, 207, Δ 246, 248.
- Apocope**, A 305, 593, 606, B 160, 426, 549, Δ 11, Z 201.
- Apodosis** omitted, A 232.
- Aposiopesis**, A 136, 580.
- Apposition**, of part(s) with whole, A 150, 362, B 171, 259, 452, Γ 35, 88, 338, Δ 350, 461, Z 117.
- Apposition**, of whole with part(s), Γ 211, Z 149.
- Article**, as demonstrative pronoun, A 9, 73, 125, 340, 382, 493.
- Article**, as relative pronoun, A 36 125, 336.
- Article**, frequently wanting, A 53, 214.

- Assertion, with different degrees of positiveness, A 137, 175, 205, 262, B 229.
- Assimilation, in verbs in *-dw*, A 31, 104, B 92, 337, Δ 1, 9, Z 201.
- Assimilation, of consonants, A 593, 606, B 160, 426, 549.
- Asyndeton, Γ 250, E 746.
- Attraction, A 260, Γ 124.
- Attraction, inverse, Z 396.
- Attraction, by predicate noun, A 239, B 5, 73.
- Augment, omitted, A 4, 54.
- Bow, stringing of, described, Δ 112.
- Chief arms himself, B 42-46, Γ 330.
- Chief fights not *in*, but *near* chariot, E 108.
- Chief holds two spears, Γ 18, 338, 380, E 495.
- Commander-in-chief's portion of spoil, A 167.
- Cloud-gates, separate *ἀήρ* and *αἰθήρ*, E 751.
- Comparative, absolute. See Absolute comparative.
- Comparative, from noun-stem, A 325.
- Comparison, abridged, A 163, Γ 238.
- Condition, general. See General condition.
- Condition, posterior, A 67, 207, 408, Z 96.
- Constructio praeagnans*, A 6, 197, Γ 113, 405, E 514.
- Conventional verse, Γ 95, E 84.
- Conventional word or phrase, A 202, 212, 297, B 78, Z 171.
- Conventional or habitual epithet. See Epithet.
- Courtesy, Z 176.
- Dative of advantage after word of ruling, A 71, 180, 231.
- Dative of adv. (or disadv.), instead of gen., A 67, 161, 342.
- Dative limiting verb, instead of gen. limiting noun, A 188, 200, Γ 195, 348, Δ 24, 219, 331.
- Dative of place without preposition, A 24, 107, 132, 482, B 210, Γ 10, Δ 302, 443, E 78.
- Deformity, physical and moral associated, B 216.
- Demonstrative use of article. See Article.
- Demonstrative instead of relative in second of two coördinate clauses, A 79, 95, 162.
- Dodona, near modern Jannina, B 750.
- Dog despised, A 159, 225.
- Elision, forborne because of orig. initial consonant, A 230, 275, 515, B 292, Γ 1.
- Elision, permitted when impossible in prose, A 117, 283.
- Elision, with loss of accent, A 210.
- Elision, with recession of accent to preceding syllable, A 107.
- Enallagé (change of order of words), E 554.
- Epanalepsis, B 671.
- Epithets, habitual or conventional, A 308, 316, B 164, E 375.
- Euphemism, A 576, E 567, 574.
- Fillets, what and how worn, A 14.
- Final clause, instead of infinitive, A 133, Δ 465, E 690, Z 361.
- Five grades of positiveness in assertion. See Assertion.
- Flesh of victims, slain in ratifying oath, not eaten, Γ 310.
- Fulness of expression (Parallelism), A 57, 88, 513, B 276, 352, Γ 2, 101, Δ 170, E 267, 527, 665.
- Future-perfect, as more emphatic future, A 139.
- General condition, of present time, A 510, B 228, 294, 475, Γ 279, E 524.

- General condition, of past time, B 188, 198, Γ 216.
- Genitive, after superlative, A 505.
- Genitive, of agent with verbs equivalent to passives, A 242, Δ 498, Z 73.
- Genitive, quasi-partitive, E 6, 222, 289, Z 2.
- Genitive, with adverbs of place, A 230, 500, Γ 341, 416, 424, E 849.
- Gnomic aorist. See aorist.
- Gods, cheered by savor of sacrifice, A 66.
- Grasshoppers, old men's voices compared with chirping of, Γ 151.
- Habitual epithets. See Epithets.
- Hendiadys. See Fulness of expression.
- Heralds, under protection of Zeus, A 334.
- Hiatus, apparent, A 4, 409, 532, B 38, 154, 164, E 4.
- Hysteron-proteron, A 251.
- Imperfect, of attempted action, Δ 378, E 318, Z 162.
- Infinitive, as imperative, A 20, 582, E 606, Z 150.
- Infinitive of purpose (with associated idea of result), A 5, 347, 443, B 107, 477, Δ 511, E 366, Z 228, 463.
- Invocation of Gods, B 412, Γ 276.
- Iterative forms, A 490, B 189, Γ 217.
- Ivory, stained a red color, Δ 141.
- King, his descent from Zeus, A 176.
- King, his divine prerogative, B 103, 205, Z 193.
- Knees, seat of strength, Γ 34, Δ 314, 421, E 176, Z 27.
- Language, of men and of gods, A 403, B 813.
- Lengthening of final short vowel, by *ictus*, A 45, 153, 226, B 39, E 371, Z 240.
- Lengthening of final short vowel, before liquid, A 233, 394, B 239.
- Lengthening of final short vowel, because of orig. initial consonant, A 51, 75, 416, 437, Γ 222, Δ 27, Z 157.
- Libations, how made, A 470-I, Γ 295.
- Litotes, A 220, 278, 536, B 166, 807, Δ 168, 498, E 18, 407, 441, Z 444.
- Long hair, of Greek warriors, B 11, Γ 43.
- Loom, A 31.
- Messages delivered *verbatim*, no *oratio obliqua*, B 60-70.
- Metathesis quantitatis*, A 1, 138, 193, B 226, Γ 272.
- Metonymy, A 30, B 108, 381, 387, 426, Γ 75, 113, E 326, Z 152.
- Middle voice with meaning of active, A 56, 198, 203.
- Mood-sign of 1st aor., shortened in subjunctive. See Shortening.
- Muse, inspirer of epic song, not known in Homer, as one of nine sisters, A 1.
- Negation, signified by tossing up the head, A 514.
- Nominative for vocative, A 231, E 403, 785.
- Okeanos, A 423, Γ 5.
- Olympus, in Thessaly, home of the gods, A 44, 420.
- Omniscience of gods implied, A 365.
- Onomatopoeia, A 34, 49, B 209, Δ 125.
- Optative, conditional, Γ 299, Δ 542, E 311.
- Optative, in *oratio obliqua*, A 191, B 794, Γ 317.
- Optative, of desire, A 18, 42, B 260, Γ 74, 102, 256, Δ 18, Z 164, 281.
- Optative, potential, A 64, 100, B 250, Γ 52, 235, Δ 93, E 303, 456.
- Oxymoron, Δ 43.

- Palaces of the gods, Hephaistos's work, A 426, Δ 2.
- Parallelism. See Fulness of expression.
- Parasitic letter, A 491, B 130, 328.
- Parataxis, A 5, 10, 29, 228, 259, 326, 453, B 26, 197, 301, Γ 61, E 178, Z 148, 151, 256, 458.
- Paronomasia, A 406, B 325, Z 398.
- Patronymics, A 1, 111, 188, 307, Δ 488.
- Pelasgians, B 843.
- People, hard lot of, A 80.
- Perfects often translated by present, A 37, 173, 221, 278, B 15, 134, E 228, 878.
- Periphrasis, B 387, Γ 105, Δ 386, E 781.
- 'Pet-' or 'Nick-name,' A 385.
- Plural, used for singular, A 14, 45, E 97.
- Polysyndeton, Γ 35, 116.
- Possessions of gods, often of gold, A 611, Γ 64, Δ 3.
- Posterior conditions. See Condition, posterior.
- Prayer, attitude in, A 450, Γ 275.
- Prayer, audibly uttered, A 450, Z 304.
- Prayers, in Hom. poems compared, E 115.
- Prepositions as adverbs (their original use), Γ 34, 115, Δ 46, Z 320.
- Present used with adv. of time where the perf. would be used in English, A 553.
- Primitive style and thought. See Simplicity.
- Prolepsis, A 536, B 409, Γ 192, E 85.
- Pygmies, Γ 6.
- Quantity, variation of, in same word, A 14, 21, B 381, Δ 441, E 31.
- Reduplicated form with intensive force, A 600, B 392.
- Rumor, ἄδης ἄγγελος, B 93.
- Sacrifice, ritual of, A 458-468, Γ 274, 318.
- Sailors sleep on shore, A 476.
- Shield, devices on, prototypes of modern coats-of-arms, E 182.
- Ship, how managed, A 433-436.
- Shortening of mood-sign in aor. subj. A 141, 444, Γ 409, Δ 352, E 469, 747.
- Shortening of vowel or diphthong in thesis, A 156, Δ 109.
- Simplicity and straightforwardness in Homer, A 91, Δ 405.
- Singular, in collective sense, A 382.
- Spondaic verses, A 11, 74, 157, 216.
- Spondees, effect produced by, A 388, 439.
- Subjunctive, as fut. indic., A 137, 182, Γ 417, Δ 167.
- Subjunctive, conditional, Γ 354.
- Subjunctive, deliberative, A 150, B 2, Δ 15, E 33.
- Subjunctive, final, A 32, B 195, Γ 166, Δ 486, E 233.
- Subjunctive, hortative, A 26, 62, Γ 283, Z 340.
- Sudden death, accomplished by Artemis's arrows, Z 428.
- Superlative, double, A 105, B 57, 220.
- Superlative, from noun theme, B 285.
- Suppliant gesture (touching the chin), A 501.
- Symbolical acts, Γ 274, 300.
- Synizesis, A 1, 15, 131, 277, 340, B 225.
- Three designations of Greeks, H 87.
- Tmesis, A 25, 195, 572, B 39, 160, 549, Δ 77.
- Trumpets not in use before Troy; hence voice important, B 408.
- Types of artistic representation of various deities already developed in time of Hom. Poems, B 479.

Unmixed wine used in solemn libations, B 341, Γ 270.

Veil, worn by women in presence of men, Γ 141.

Warfare, its character, A 367, Δ 162.

Washing, after plague, A 313.

Water-carrying, women's work, Z 457.

Wealth, in cattle, A 154, B 449.

Weaving in Homer. See Loom.

Weaving and spinning, women's work, Z 490.

'Winged' words, A 201.

Women reckoned as slaves, among possessions, Z 426.

Zephyros, not a gentle wind in Homer, B 147, Δ 2.

Zeugma, Γ 73, 79, 327, Δ 133, E 356, 654.

Zeus, his supremacy, Γ 308.

Zeus, dwells on mountain tops, Γ 276.

GREEK INDEX.

ἀγειν, with ἐκατόμβην, A 99, 431.

ἀγγελίης = ἀγγελος, Γ 206.

ἀλή, Γ 45, Δ 245.

ἀμαθος and ψάματος, E 587.

ἀμβρόσιος, B 19.

ἀμείβομαι, with dat. or without
dat. ἔπεισι, translated 'answer,'
A 121.

ἀμύμων, of externals alone, A 92,
E 9.

ἀμφιγυήεις, A 607.

ἀμφικύπελλον, A 584, Z 220.

ἄντις, E 262, 727.

ἄρα, A 46, 56, 236, 330, B 38, 419,
Γ 374.

αὐτάρ (ἀτάρ), A 50, 166, Γ 118.

αὐτός, almost always emphatic,
A 4, 47, 112, 270, 338, Γ 66, Δ 237,
287, E 396.

αὐτως, A 133, 520, Z 400.

βίος and βίος, A 49.

γέφυραι πολέμοιο, Δ 371.

δαιμόνιος, A 561, B 190, Δ 31,
Z 326, 407, 521.

δέ, in *apodosis*, A 58, 137, 194, 324.

δη, A 61, 110, 266.

δφι-, A 33, 555, Γ 242.

ἐ prefixed, to facilitate pronuncia-
tion, to word orig. beginning
with F, A 306, 309, B 22.

ἐειπεν, A 253.

ἐήος, A 393.

εἰ δ' ἄγε, A 302, 524.

εἰ κε, with opt., A 60.

εἶσω, A 71, Δ 460.

ἐπεὶ ἦ, two ways of pronouncing,
A 156, 169.

ἐπω, ἐπομαι, A 166, Z 321.

F, words beginning with. See
p. xxxiii.

ἦ, ἦ, Γ 46.

θ, verb-formation in, A 219, Γ 231,
E 147.

ιερός, A 366.

ιον, ἰός, ἰος, Δ 94, Z 422.

καί, untranslatable in Engl., A 249,
406.

καλέονται = (nearly) εἰς, B 260,
E 342.

κε, with subj. in final clause, A
32.

κελεύω, with dat. of person, B 50,
Γ 259, Δ 428, Z 324.

κήρ and κήρ, A 228.

κρατός and κρατος, A 530.

μέλαν ὄδωρ, B 825.

μέν = μήν, A 77, 163, 267, 273,
B 203.

μετά with dat. = ἐν with dat., A 252, 516, E 344.

μετά, with acc., 'after,' A 222, Δ 70, 292, E 21.

μιν = αὐτό, A 237, Z 221.

μήτηρ (also ζῶμα and ζωστήρ), Δ 137, 187, 214, E 857.

ξανθή, epithet of Demeter, E 500.

δ = ὅτι, 'because,' 'that,' A 120, 244, 518, E 331.

οἶος, οἶος, οἶός (δῖος), A 486.

δμωε, δμῶε, A 209.

δε, ή, δν, poss. adj., A 72, 205, 307, Δ 294, E 328, Z 516

οὐ, apparently used in protasis, Γ 289, Δ 160.

οὐδέ γάρ οὐδέ, B 703, E 22, Z 130.

οὗτοι and οὗτοι, A 298.

πάν, 'all kinds of,' B 823, E 11, 52.

παρ, orig. meaning, A 131, 275, 352, 508, 586, Γ 201.

πόλεμος, 'combat,' A 165.

πορφύρεος, A 482.

πρίν, adv. of time, not conjunction, A 29, 97, Δ 114.

πτολίπορθος, B 278.

ρα. See ἄρα.

σύν with dat. = ἐν with dat., A 170, B 74.

σφαίτερον, A 216.

τε, without connecting force, A 81, 82, 86, 218, 279, B 289, Γ 12.

τις, 'many a one,' B 271, Γ 353.

τό, with dat. of agent, B 714, E 313, Z 453.

-φι, orig. meaning of suffix, A 37.

φίλος, A 20, 98, 345, 447, 491, Z 224.

φρένες, A 103.

ψυχή, meaning in Homer, A 3.

ω and ω, A 254, B 372.

ως, ως, ως, A 33, 116, Γ 159.

THE END.

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Phillips Exeter Academy ; St. Paul's School, Concord, N. H.
Roxbury Latin School, Boston ; Academy at Worcester, Mass.
Lawrenceville School, N. J. ; Webb's Classical School, Tenn. ;

In the preparatory departments of :—

Muhlenberg, Geneva, and Swarthmore Colleges, Pa.
Oberlin and Adelbert Colleges and Wooster University, Ohio.
State University and Hanover College, Indiana.
Lake Forest University and Ewing College, Illinois.
State University and Ripon College, Wisconsin. ;

In the High Schools of :—

Bangor, Me. ; Portsmouth and Dover, N. H.
Fall River, Mass. ; Binghamton, New York.
Newark, N. J. ; Washington, D. C. ;

In the Normal Schools at :—

Cortland and Geneseo, N. Y. ; Normal, Ill. ;
and in many other seminaries of high standing

